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# IUSTIFYING FAITH:

OR

The Faith by which the just do live.

A TREATISE, containing a Description of the Nature, Properties, and Conditions of *Christian Faith*.

With a discovery of misperswasions, breeding presumption or hypocrisie, and meanes how Faith may be planted in Vnbeleevers.

*The second Edition revised and corrected.*

BY

THOMAS JACKSON D<sup>r</sup>. of Divinitie,  
Chaplaine to his Majesty in Ordinary, and President of *Corpus Christi Colledge* in Oxford.

GALAT<sup>h</sup> 3. 7.

*Know yee therefore that they which are of faith, the same are the children of Abraham.*

JOHN 8. 39.

*If yee were Abrahams children yee would doe the works of Abraham.*

L O N D O N,

Printed by M.F. for John Clarke, and are to be sold at his shop under S. Peters Church in Cornhill. 1631.



WESTMINSTER  
HALL

OR

THE CHURCH OF ST. MARTIN

IN THE CITY OF LONDON

CHURCH OF ST. MARTIN



THOMAS JACKSON D. D.

OF ST. MARTIN'S CHURCH

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# TO THE RIGHT HONORABLE,

S. ROBERT SPENCER Knight,  
Baron Spencer of Wormleighton;

The blessings of this life, and of that other to  
come be multiplyed.

RIGHT HONORABLE:



He imputations, which  
from experience of more  
learned writers late mis-  
haps, I see now readie to  
befall mee, will be espe-  
cially two: The one, my  
presuming to augment  
the superabundant number of bookes writ-  
ten in this age: The other, my not writing  
more exactly. I must request your *Lordship*  
to stand betwixt me and the later, that I may  
deale the better with the former; whose  
force, if it come but single, I can easily put  
off,

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off, thus: Did I not see such men as hold all *additions* to the number of bookes formerly extant altogether needlesse and superfluous, continually overlading themselves with heapes of superfluities harmefull to themselves and others; I should gladly entertaine this their dislike of these, or former labours, as a good opportunity to ease my self of future paines, and to advise my fellow *Ministers* hereafter to spare their pens. But whiles these censurers, after the example of most now living, daily manifest their incredulity to our Saviours approbation of *Mary*, by solicitous imitaton of *Martha*: a necessity is laid upon us that bee his messengers, and a woe will befall us, if we doe not, as well by writing as speaking, by all meanes possible, dissuade this erroneous and sinister choise. I may, in this regard, safely affirme, that the argument or drift of this present Treatise, cannot (justly) seeme either idle or impertinent; because it teacheth (as the Reader in the issue will perceive) the extirpation of those impertinencies or superfluities, wherewith most in our daies wilfully

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fully intangle themselves, to be altogether necessary to the sure *rooting*, right *taking*, or just *growth* of that faith which onely brings forth the fruites of life. And this advantage these present Comments, otherwise weak, have of more accurate labours directed to the same end that they are: These, as they discover the danger of many incumbrances which usually beset the waie of life, to bee much greater then it is ordinarily thought: so they give intimations withall of meanes more immediate and effectuell for their avoidance; in as much as they derive, as well our alacritie in all good performances, as all preservatives against wicked practises, more directly & more necessarily then commonly a man shall find their derivance, from the *essence* or internall constitution of such faith as they describe. That I handle not these points so accuratly, as I my selfe could wish, much lesse so exactly as a judicious Reader would require; the best Apologie I can make, must be borrowed from that I have already made for the unripenes of my first fruites, published, upon the same occasion



## THE EPISTLE

that these are, before their time. Objects, besides my selfe, have beene desired of your Honourable favours, and kindness towards mee: and secret consciences have allowed I am in private testifications of my duty; either by my pen or presence, hastened the conception of this more publicke and durable pledge. Which notwithstanding (as if *haste* had maymed *speed* by over-running it in the starting) hath beene now twice as long in bringing forth, or rather in comming to publique light, as it was in comming to the birth. So long it hath beene out of my sight, that the blindnesse of such affection as Parents usually beare to their owne broode newly brought forth, is quite abated. To say it were ill favoured or misshapen, is more then any Parent will conceive of his owne off-spring. Of such defects or blemishes, as the accurate spectator will discerie in it very manie, divers, I must confesse, it naturally takes from the Father; but manie withall from ill hap not to have a Mid-wife nearer to set it sooner, or at such time as he that gave it such shape and forme

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as it first had, might have looked on. But these are faults which I most fecke to amendment when God shall blesse it with more brethren. This, as it is, I most humbly intreate your Lordship to accept, as an undoubted pledge of my indevours to make my selfe, and others, such indeed, as wee are in Name, altogether *Christians*; of my sincere and heartie desire to shew my selfe thankful to your good *Lorship* as to an Honourable favourer, and chiefe furtherer of my studies. Being now to leave it, I would only impart this language to it, alwaies to pray for a Prophets reward unto your acceptance of it in the name of a Prophets Childe.

*From my studie in Corpus Christi Colledge  
in Oxford. April 20. 1615.*

Your Lordships in all duty

and service,

THOMAS JACKSON.



**A Preface containing the summe,  
the use, and end of the Trea-  
tise following.**

Beloved Reader,

**O** *F that long work which I undertook  
some yeeres agoe, (whether well or ill)  
so much is after my fashon done, as  
were it well done, might justly bee  
accounted more then halfe. In these  
present Meditations, conceived in  
the sweetest calme of minde, and purest vacation from  
any crosse or molestation that my God for manie yeers  
had given me, I have endeavoured so to set forth the  
nature, properties, and use of Christian faith, as if  
thou follow my method in thy practice, thou shalt never,  
I trust, have just cause to feare lest thy faith ripen too  
fast, or prove unsound at the root. Now the avoidance  
of these inconveniences, as in the Preface to my first la-  
bours is specified, was amongst others, one principall  
occasion of my writing after so manie lear-  
ned writers of this age. What then I purposed con-  
cerning this Argument, and somewhat more, is  
at large exhibited in the Treatise following. For thy  
better direction to trace my foote-steps throughout the  
principall passages thereof, otherwise not so much beaten*

*as*



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as many of the like Argument are, may it please thee first to view my progresse in this short map or draught.

As well of our owne as foraine writers, ancient and moderne, I found the most more forward to vnder certainty of beliefe; as also together necessarie unto salvation; then clearly to teach how this certainty could possibly fasten upon objects not evident to the believer: such, notwithstanding the objects of Christian faith are held by them that hold it more certain, then the principles of any humane science. In the discussion of this difficultie (Section 1. Chapter 3, 4, 5.) I doe not much differ from that grand Light of the English Church, whose opinion (had I beene aware of it, before this Treatise was conceived) I might happily have fashioned my conceipt unto the forme of words wherein he expresseth his, from which my phrase or dialect doth somewhat differ. In the maine point we well agree that Faith is an assent as well unto the goodnesse as unto the truth of matters diuine. That which hee with some ancient Schoole-men termes certainty of adherence, is in my dialect, stability or firmnesse of beliefe; which I deriue not so much from the evidence or certainty of things believed, as from their worth and goodnesse. All of us by nature adhere more firmly to things of great & knowne worth, then wee could do unto the very same, if their worth, either were in it selfe, or by vs esteemed lesse, albeit their certainty were equall. The next lesson which reason will hence learne, is, That unto some truths our adherence may be more firme then unto others of greater evidence and certainty, in case the former excell the later more in goodnesse, then they are exceeded by them in evidence and certainty.

But

In saying what the Romanist we admit the nature of  
 Assent, we ought perhaps to have by  
 us (as hee doth) to the understanding, an  
 Assent abandoned by most in the Protestant Churches,  
 who (for the most part) either define it  
 as a mere opinion, or else to make up one entire and com-  
 plete definition, match Assent with other termes not  
 so well consorting with it, as the rules of art in my oc-  
 casions require. To this purpose rather in defence of mine  
 owne, then any way to prejudice other mens methods,  
 which must be measured by the end at which they aime,  
 the first and second Chapters are premissed. But some  
 perhaps would reply, that Assent being terminated  
 unto truth, can have no greater alliance with goodnesse,  
 then with those differences assigned unto it by other  
 writers, rejected by us, not as false, but as not formall.  
 And the objection (to speake the truth) could not be put  
 off as impertinent, did we follow the Romanist in ano-  
 ther erroneous principle, not discovered, much lesse dis-  
 claimed by such as most oppugne them; from which prin-  
 ciple notwithstanding, the worst inconveniences that  
 can in this argument be objected to their doctrine, di-  
 rectly follow, and are not so clearly or fully avoided by  
 those that contradict them, as by us that assent unto  
 them in defining Christian faith by Assent. Not with  
 the moderne Pontifician onely, but generall amongst  
 the Schoolemen, faith and works are so dissociated, as  
 if they were of linages altogether distinct, and had small  
 or no affinity. Most Protestant writers acknowledge  
 them to be of entire blood, yet somewhat farther remo-  
 ved, then in my opinion they are. The principall rea-  
 son whereof, as I conjecture, is that they esteeme more of  
 schoole-

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schoole-philosophy. then schoole-divinity, and with the schoole men, specially Aquinas and his followers, imagine the will and understanding, from which faith and good works in their herauldry severally descend, to bee faculties really distinct, like brother and sister, being indeed but two names, or titles of one and the same intellectuall nature; as truth and goodnesse (their supposed really different objects) in matters morall differ onely in degrees of apprehension; as one and the same person knowne a farre off under the common notion of a man, is oft times clearly discerned by his approach, to be an honest man and our loving friend. Sutable to this true Philosophie, learned out of the best professors of that facultie, and to omit other Schoole-men, out of the wise and learned Gerson, I place faith neither in the will nor understanding, but in the intellectuall nature, as subject to both these titles or appellations. The inference hence taken is, that faith, although it be formally an Assent, may be as immediately terminated unto the goodnesse, as unto the truth of revelations divine. And these being of all the matters that can be revealed or knowne, both in themselves, and in respect of us, for the best: I make that faith which primarily distinguishes a true Christian from an hypocrite or fruitlesse professor of orthodoxall religion, to bee an assent or adherence unto revelations divine, as much better then any contrary good the world, the devill, or flesh can present to pervert our choise of what they prescribe for our saving health, or habitually to interrupt or hinder the prosecution of their designes. By these deductions drawn forth at large in the sixth Chapter, the Reader may easily perceiue the link betweene faith and works, to be  
most



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most immediate and essentiall.

This maine conclusion whercon the most of the Treatise following depends, is further confirmed (Chap. 7.) by instances of sacred writers, ascribing all the victories of Gods Saints over the world, Devill, or flesh, unto faith, or apprehension of divine promises, better then ought that could come in competition with them; all backsliding into evil, or backwardnesse in good courses, unto want of faith, or apprehension of Gods judgements or threatnings, as more terrible then any tortures which man can devise against his fellow creatures. Briefely, the whole drift or scope of the Apostle from the later part of the tenth Chapter to the Hebrews, unto the end of that Epistle, jumps fully with the former conclusion. Whereunto likewise the usuall dialect of the holy Spirit, when he speakes absolutely, not with reference to the solecismes of hypocrites, or such as have divorced truth from honesty, or set words and works at variance, is exactly consonant. It is generally observed by all Interpreters of sacred writ, that the termes which it useth to expresse the proper acts or exercises of sense and understanding, still include those affections or praëtiqve faculties, which are most homogeneous to them. The true reason whereof is, not because he who sees the heart, and inspires it with faith, speakes more vulgarly or grossly, but rather more metaphysically, then many Divines or Philosophers doe; as supposing the truth before specified, concerning the identity of the will and understanding, with the essentiall combination of truth and goodnesse in matters practicall. The consequences hence inferred and exemplified at large in the eight and ninth Chapters are in brieve unto this purpose. As the apprehension of  
divine



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divine infallibility breeds an infallibility of persuasion;  
 or sure reliance upon his promises: so affect unto his  
 goodness or inimitable attributes assimilates our hearts to  
 them. Human object rightly apprehended or understood,  
 impresses his similitude upon the apprehending faculty.  
 The divine nature therefore must leave an impression  
 or stamp in the souls as well of his goodness as of his  
 veracity: whereby we apprehend him as infinitely  
 as good as true, and as true as good. And of his  
 goodness. The more we know of the nature of the divine,  
 as in a rough way, the more we are drawn to him, and doth  
 the more we are drawn to him, the more we are drawn to him, the in-  
 telligence of his nature touched with the love of him, and the ce-  
 lestial promises, the definition of the faith & becom-  
 ing (Chap. 9.) whose goodness and true properties  
 are set forth (Chap. 10.) the conclusion of the first  
 Section (Chap. 11.) the principall errors of  
 the Romish Church, partly for the method so required,  
 partly for more convenience, the solution of some difficult-  
 ties objected against the points of justification; and  
 principally for the clearing of their doctrine of merits by  
 works, which as it is absolutely false, so it is more abo-  
 minable in themselves, in as it could bee, because their  
 works can be no good, being separated from the life of  
 faith, by which ours, so we practise as we teach, are  
 made void. The controversie is selfe I must refer  
 to the judgement of CHRISTs cawning unto judgement.  
 The second part of this Treatise adviseth for the di-  
 recting of faith aright unto its proper end, and that we  
 suppose to be firme adherence unto Gods mercies in Christ,  
 or inseparable union with our Head. Of this end  
 many that seek salvation by CHRIST, usually faile  
 by

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by these meanes especially: First, by defective or mis-grounded perswasions of faiths inherence before they have it, or of great love and loyalty to their Redeemer, when as they remaine in the same gall of bitternesse that the heathens did, which persecuted all true professors of his Gospell, or as the Iews which put him to death. The first roots or generall originals of these dangerous misperswasions, are handled ( Chap. 12. ) The poysonous sap or iuice of Gentilisme and Iudaisme thence propagated to most Protestants, Papists, or others professing the name of CHRIST, and boasting themselves to be the onely branches of the true and naturall olive, is discovered in the 13. & 14. Chapters. The conclusion arising from these instances or inductions is, that faith in CHRIST cannot be truely notified but by sincere love, nor such love to him otherwise knowne then by doing his Fathers will, or observing his Commandments: and in observing some or many of these, we may be so Zealous as to lay downe our lives, and undo our selves & our posterity, rather then leave them undone, or transgres them, and yet prove but Pseudo-Martyrs. Ignorance of this Elench hath been the Mother of much blinde devotion ( to omit the instances specified in the body of our discourse ) in such gallants as went to recover the holy Land, it being received as an undoubted maxime in the divinity of those times, that whosoever was slaine by the Turk or Saracen, should assuredly weare a Martyrs Crowne in Heaven: which all that died in that warre I am perswaded did not; how be it, I do no way disparage the just occasions of that warre, onely I wish the like, whensoever they fall out againe, may be prosecuted with more discreet religious Zeale. The issue of the 15. Chap.

B

wherein

Omnium  
Vna mens  
erat, & ead-  
em sen-  
tentia, eos  
qui sic in  
acie pro-  
cumbabant  
vitam me-  
reri perpet-  
uam, & in  
parte sortis  
sanctorum,  
prædesti-  
nato collo-  
cari in lu-  
mine. Wil-  
helm. Ty-  
rei. Archie-  
pis. H. st. lib.  
3. cap. 9. v.  
53. & 6.

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wherein the qualification required to Martyrdom with other like points are handled at large, is, that the sincerity of our faith & love must be tryed by an unpartiall and uniforme observation of all Gods commandements, as is proved in the Chap. following; first by the authorities of Siracides, a man well acquainted with the sacred dialect, one from whose writings we may best gather the force and extent of beliefe, in S. Pauls disputes; within whose limits is included that uniformity of works, which S. Iames requires unto justification or salvation; by whose Apostolicall authority the former conclusion is re fortified. In perusing of this 16. Chapt. recall to minde or have recourse unto the points set downe (Chap. 8.) and unto those passages of the eleventh, wherein the different value or diverse acceptions of faith in S. Paul and S. Iames are discussed.

Others againe faile of the former end of faith, i. *Union with CHRIST, or reconciliation with God by his mediation*) either by inverting the use of faith, or by mistaking the measure of sanctifying graces necessary to salvation. The former error is peculiar to the Romanist, who labours to misperswade himselfe and others, that faith is given him as a bare foundation of other graces, or as a talent for freewill to traffique with, untill he obtaine such a full measure of inherent righteousness, as shall immediately acquite him of all reckonings betweene his Creator and him, by expelling all reliques or staine of sinne as utterly out of his soule, as the water doth the ayre out of the vessell which it filleth up to the very brimme. The dangerous consequences of this error are handled at large (Chap. 17. and 18.) And unto the use and measure of faith and other graces inherent, I reduce

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duce the controversie of justification, here inserted, contrary to my first intent; lest otherwise I might have ministered some offence unto the Church wherein I live, or left some scruple in the Readers minde, how faith should justify without works; the link or bond betweene them being so strict and essentiall as I make it, almost identicall. The same doubt naturally offered it selfe from the discussion of S. Iames his meaning, partly in the Chap. precedent, partly in the last Chapter of the first Section. Out of sundry other passages of this discourse it likewise appears, that the works required to justification by S. Iames are virtually included in the faith whereto S. Paul ascribeth justification: whence, it may seeme to imply a contradiction in the very termes, to say we are justified by faith alone without works, if in justifying faith works necessarily be included.

The third and last Section shews the necessity and use of humane industry for attaining unto the faith, whose nature and properties are set forth in the first; notwithstanding that such faith is the sole gift of God, not wrought in part by us but wholly created by him. The points whereto our endeavours must bee addressed, thou shalt easily perceiue by the titles of the Chapters: only let mee request thee to beare in minde Chap. 6. whilest thou readest the 23. as also to compare Chap. 9. with the 27.

Order of doctrine did require that I should set downe the nature & properties of that faith by which the just doth live, before I admonish for avoidance of mispersuasions concerning the present possession, right use, or regiment of it; and these againe were to bee prevented, before I direct for the right planting of it. Notwithstanding, he that desires to bee a doer, not a hearer only



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of the truth, must begin where I end, and first practise the rules given in the last Section, and so proceed to the first and second. Thus he shall finde every Section suited to the three branches of his vow made in Baptisme, as they are set downe in the Catechisme authorised by our Church. The first; [To forsake the Devil and all his workes, the pomps and vanities of this wicked world, and all the sinfull lusts of the flesh.] The third Section expounds the meaning of this resolution, shewing withall that serious endevours to performe it, are ordinarily precedent to the infusion of faith.

The second, [To believe all the articles of the Christian faith.] The nature and properties of this belief, are set downe in the first Section. The third [To keep Gods holy will and commandements, and to walke in the same all the daies of this life.] How belief of the Creed doth enable us to this observance, is partly shewed in the first, but more fully in the second Section; wherein likewise is handled at large, how far we are bound to observe Gods commandements. How necessary prayers are, eyther for attaining to this perfection, or for absolution from all our sins after faith is infused; (which is an other principall part of that Catechisme,) the Reader may be informed by the later part of the same Section: what it shall please any well-affected to advise me of, as either defective or amisse in this Treatise, shall by Gods assistance be amended in my exposition of that Catechisme, a work upon speciall occasions, lately begun for the benefit of the unlearned.

Besides these generalls, every part of this Treatise hath a peculiar use for more commodious explication of  
the

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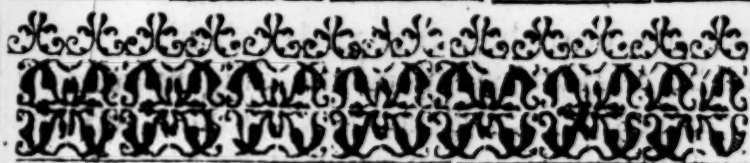
the articles following. The last Section hath speciall reference to the Article of everlasting life. The second to the articles of CHRIST'S death, his passion, and coming unto judgement; and containes withall an Elench of those vulgar fallacies, which must be avoided before we come to search what certainty of justification or salvation may be had in this life, or of whom it may be expected. The handling of these fallacies in my first intention was referred to the Articles concerning Christ and remission of sinnes. The first Section hath a transcendent use throughout all the Articles following, what peculiar reference the severall passages of it have to particular Articles, will better appeare in their severall explications; whereunto my next labors are now consecrated. In the meane while, the Reader may understand that I have caused the whole 8. Chapter of the second Section in the former impression, to be left out in this second impression: partly because I would not transgresse his Majesties pious Declaration, wherein for peace sake he forbiddeth these points to be discussed; and partly because out of mine owne voluntary choise, I do rather designe the questions there handled to their more proper place, which is in the forementioned Article of Remission of sinnes. And there by Gods grace, I purpose to handle them more fully and more distinctly then here I had done, and after such a way, as I hope will give no offence to any man which truly believeth the infinite value of CHRIST'S one everlasting sacrifice, and the continuall exercise of his everlasting Priesthood. And if the Reader will beare with me till I come to that part of my taske, which by Gods assistance will be ere it be long, I trust so to enlarge my selfe for his satisfacti-

Vide pre-  
fat. ad librũ  
I. pag. 6.

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on, as he shall be no loser by his forbearance. God of his infinite mercy assist me inwardly with his grace, and blesse me outwardly with that measure of health, of vacancy from other businesse, and whatsoever meanes, he knowes fittest for his service.

To



## TO THE READER.

*Christian Reader :*



When I first perused this booke for the Presse, I professed that I had profited by thereading of it: I will now say more. By reading it this second time, I observed in every *Section* those powerfull instructions for godlinesse and an holy life, which warmed my affections towards God and goodnesse, and helped to strengthen and confirme my resolutions in Gods service. *In the first Section*, I found the power of faith in producing all works of holinesse, so lively described and so learnedly amplified; as might encourage any honest heart to a resolute and cheerfull practise of all workes of obedience. *In the second Section*, I met with that cleare discovery of the hypocrites empty faith, and those rules for sincerity and uprightness, as may not only direct, but also enforce any man to lay solid grounds for building of his faith upon. *And in the last Section*, there are those effectuall rules for planting and confirming of this faith; as that he who followeth them with care, will finde his faith so rooted in the heart, that it will bring forth plentifull



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fruits to eternall life. In regard of all which I will not be afraid to commend the diligent reading of these passages, to all hearty Christians, who do seriously desire the renovation of their soules, and do intend to be Christians in good earnest. Only I could wish that those learned disputes of our Author against the Church of *Rome*, had beene reserved for some other more commodious place of his works, that so the godly Reader might meet with nothing that might avert his thoughts and interrupt his zeale; whilst he is in the midst of these holy meditations. But neither need these to be an hinderance to him, who may, if he please, passe them over to another time. And one encouragement more he may have for bestowing his paines in this work, because many rubbs that before might offend him, are now taken out of his way. For many faults, committed in the former Impression, are now corrected; some particles, which might facilitate the sense, are eftsounes supplied; and by direction from the Author himselfe, some hard and obscure speeches or phrases are made cleare for each mans understanding. And now my prayer is, that wee may reade these passages with the like heart, that the Author wrote them: and then no doubt wee shall finde no small help to a godly life.

*Thine in Christ,*

HENRY MASON.



A TABLE CONTAINING  
the principall Arguments  
of the severall Sections and Chap-  
ters contained in this  
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The generall heads or springs of hypocriticall perswasions, with brieve rules for their prevention. p. 204.

### CHAP. 13.

That our Assent unto the first principles of Christianity, by profession of which, the faith of auncient Christians was usually tryed, may be, to our owne apprehension, exceeding strong, and yet our beliefe in Christ no better then the Heathens that oppugned them: that it is a matter of more difficulty to be a true Christian now, then in the Primitive Church, did we rightly examine the strength of our faith not by such points as theirs was tryed, but by resisting popular customes or resolutions of our times, as fully opposite to the most essentiall and utmost, as Idolatry is to the remote or generall differences of Christian faith. p. 215.

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### CHAP. 14.

That we moderne Christians may hate Christ as much as wee do the memory of such Iewes as crucified him, albeit ready, if wee were called to formall triall, rather to die, then openly to deny him or his Gospell: what meanes are surest for just triall, whether wee be better affected towards him then these Iewes were. p. 245.

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That the fruits of righteousness, if but of one or few kindes, argue the stocke whence they spring to be either imperfect or unsound: of the danger that may come by partiality in the practise of precepts alike divine, or from difformity of zeale: that our *Assent* to generalities oft-times appeares greater to our selves then indeed it is, from our pronenesse or eager desires to transgresse in some particulars. p. 262.

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That true faith is the soule of good workes: that it equally respects all the Commandements of God, and can admit no dispensation for non-performance of necessarie duties. p. 289.

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*Of the right plantation of Faith. Pag. 390.*

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### CHAP. 21.

That circumspect following the rules of Scripture is more available for attaining true Faith, then the practise of morall precepts for producing morall habits: That there may be naturall perswasions of spirituall truths, and morall desires of spirituall good, both right in their kinde, though nothing worth in themselves, but onely capable of better, because not hypocriticall. p. 398.

### CHAP. 22.

Of the fundamentall rule of Christianity *to forsake all and denie our selves*: That the sincere practise thereof is a method more admirable and compendious for the attainment of faith, then any Artist could prescribe, the principles of Christianity being supposed: That the want, partly of instructiō in the duties contained in it, partly of solemn and publicke personall protestation for their performance, is the principall cause of hypocrisie and infidelity. p. 403.

### CHAP. 23.

That the observance of the former rule is most easie unto men of meaner gifts, unto whom in this respect Gods mercy is greater than if their gifts were better, and yet

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### CHAP. 26.

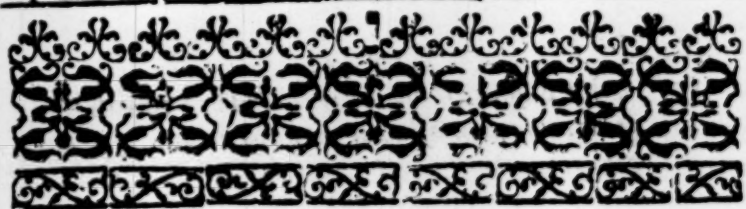
Of the antipathy betweene true faith, and ambition or selfe-exaltation: That the one resembles our Saviours, the other Satans disposition: Brieve admonitions for avoiding such dangers as grow from other branches of voluptuous life. p. 449.

### CHAP. 27.

Of the goodnesse or honesty of heart required by our Saviour in fruitfull hearers: of the ordinary progresse from faith naturall to spirituall, and the different esteeme of divine truths or precepts in the regenerate man, and him that is not, but sincerely desires to bee such: vacancy to attend all intimations of the spirit to be sought after by all meanes possible: That alienation of our chiefe desires from their corrupt objects is much available for purchase of the inestimable pearle. p. 471.

### CHAP. 28.

That faith cannot exercise its sovereignty over our affections or desires untill it be seated in the heart, with brief admonitions for bringing it into his throne. p. 492.



# Places of Scripture

Expounded or illustrated by  
Observation in the Treatise  
following.

## *Out of the Old Testament.*

### GENESIS.

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22. 2. **T**ake now thine only sonne Isaac whom thou lovest  
&c. chap. 7. parag. 5.  
12 chap. 8. parag. 9.

### EXODVS.

10. 8, 9, 10. Goe and serve the Lord your God, but who are  
they that shall goe? &c. c. 27. parag. 5.  
26. Therefore our castell also shal goe with us, &c. neither  
do we know how wee shall serve the Lord untill wee  
come thither. *ibid.*  
20. 8 Remember thou keepe the Sabbath day. c. 8. par. 3.

### DEUTERONOMY.

10. 16. Circumcise therefore the foreskin of your hearts. &c.  
c. 10. parag. 3.

2 KINGS.



## Places of Scripture expounded.

Cha. Ver.

2. KINGS.

5. 12. *My Father, if the Prophet had bid thee doe some great thing, wouldst thou not have done it, &c. c. 21. parag. 2.*

NHEMIAH.

6. 14. *My God remember thou Tobiah and Sanballar, &c. chap. 8 parag. 3.*
13. 14. *Remember mee, O my God, concerning this, &c. ibid.*
29. *Remember them O God that defile the Priesthood, &c. ibidem.*

PSALMS.

1. 6. *The Lord knoweth the way of the righteous, &c. chap. 8. parag. 7.*
15. 1, 2, &c. *Lord who shall dwell in thy Tabernacle, &c. chap 17. par. 6.*
30. 5. *Heavineſſe may lodge with us for a night, but joy cometh in the morning. c. 5. parag. 9.*
32. 1, 2. *Blessed are they whose iniquities are forgiven, and whose finnes are covered, &c. in whose spirit is no guile. c. 17. parag. 6.*
62. 10. *Trust not in oppression nor in robbery, if riches increase, set not thine heart upon them, chap. 10. par. 4. 5 & chap. 25. parag. 2.*
66. 18. *If I regard iniquity in my heart, the Lord will not heare me. c. 8. parag. 7.*
78. 8. *Their spirit was not faithfull unto God. c. 8. par. 7.*
36. *They flattered him with their mouth, and they lied unto him with their tongue. c. 7. parag. 14.*
95. 10. *It is a people that do erre in their hearts, for they have not knowne my waies. c. 8. parag. 7.*
137. 5. *If I forget thee, O Hierusalem, then let my right hand forget her cunning. c. 8. parag. 3.*

## Places of Scripture expounded.

Cha. Ver.

- 146.3. Put not thy trust in Princes, &c. c. 10. parag. 4. 5.  
 8. The Lord raiseth up them that are bowed downe, &c.  
 ibidem.

### PROVERBS.

2. 3, 4. If thou criest after knowledge and liftest up thy voyce  
 for understanding, &c. 27. parag. 5.  
 20. 9. Who can say I have made my heart cleane, I am cleane  
 from my finnes? &c. c. 17. parag. 3.  
 25. 28. Hee that hath no rule over his owne spirit, is like a  
 City broken downe, &c. c. 22. parag. 5.

### ECCLESIASTES.

2. 2. I said of laughter, thou art mad, and of joy and plea-  
 sance what is this thou dost? c. 6. par. 10.  
 5. 1. Take heed to thy foot when thou goest into the house of  
 God, &c. c. 24. par. 1.  
 12. 1, 2. Remember now thy Creator in the daies of thy youth.  
 c. 8. par. 3.

### ISAIAH.

32. 17. The worke of righteousness shall be peace. &c. c. 11.  
 par. 2.

### JEREMIAH.

5. 2, 3. Though they sweare the Lord liveth, yet they sweare  
 falsly. c. 8. par. 8.  
 23 This people had an unfaithful and rebellious heart, &c.  
 ibidem.  
 17. 5. Cursed be that man that trusteth in man, and ma-  
 keth flesh his arme, and withdraweth his heart  
 from the Lord, &c. chap. 10. par. 3.  
 42. 1, 2. Then all the Captaines of the host and Iehonah the  
 sonne of Kareah, and Ieshaniah the sonne of Ho-  
 shaiah and all the people, &c. unto the 15. verse of  
 the 44. chap. c. 7. par. 15.

## Places of Scripture expounded.

Cha.Ver.

EZECHIELL.

18. 24. *If the righteous turne away from his righteousness and commit iniquity; in his transgression that he hath committed, and in his sinne that he hath sinned he shall die. c. 17. par. 3.*

WISDOME.

6. 12, 13. *Wisdom is glorious and never fadeth away: yet she is easily seene of them that love her, and found of such as seeke her. c. 27. par. 3.*
7. 8, 9. *I preferred her before Scepters and Thrones, &c. ibidem. parag. 4.*
11. *All good things together came to me with her. c. 27. par. 6.*

ECCLESIASTICVS.

2. 12. *Woe be to fearefull hearts and faint hands, and the sinner that goeth two waies, &c. c. 7. par. 14.*
14. *They that feare the Lord, will not disobey his word, &c. ibidem.*
19. 19. *The knowledge of the Commandement of the Lord is the doctrine of life, &c. c. 8. par. 7.*
21. *If a servant say unto his Master, I will not doe as it pleaseth thee, though afterwards he doe it, &c. c. 16. par. 4.*
30. 24. *To beleeve the Lord is to keepe his Commandements, c. 8. par. 7.*
32. 23. *In every good worke be of a faithfull heart, &c. c. 5. parag. 2.*

1. MACCABEES

2. 61. *This consider yee in all ages that none that put their trust in the Lord shall be overcome. c. 7. parag. 12.*

2 MAC

## Places of Scripture expounded.

Cha. Vers.

2. MACCABEES.

7. 2. *Wee are ready to die rather then to transgresse the lawes of our Fathers, &c. unto the end of the chapter, c. 7. parag. 11.*

## Out of the New Testament.

MATTHEVV.

5. 17. **T**Hinke not that I am come to destroy the law or the Prophecs, &c. c. 17. parag. 1.  
20. Except your righteousness exceede the righteousness of the Scribes and Pharisees, &c. ibidem.  
44. Love your enemies, blesse them that curse you, &c. c. 8. parag. 9.  
48. Be yee perfect as your heavenly Father is perfect. ibidem. parag. 1.  
6. 33. First seeke the kingdome of God and the righteousness thereof, &c. c. 27. parag. 6.  
31, 32. Take no thought saying what shall we eat or what shall we drinke, &c. c. 8. parag. 9.  
7. 21. Not every one that saith unto me Lord, Lord, &c. c. 7. parag. 3.  
10. 24. The Disciple is not above his Master, nor the servant above his Lord, &c. c. 22. parag. 4.  
37. Whosoever loves father or mother, brother or sister more then me is not worthy of me, c. 15. parag. 4.  
39. Whosoever will save his life shall lose it, and he that will lose it shall save it, c. 26. parag. 6.  
12. 33. Either make the tree good and the fruit good, or else make the tree evill and the fruit evill, c. 13. parag. 10.  
13. 12. Whosoever hath, to him shall be given, &c. c. 24. parag. 1.  
19. When one heareth the word of the Kingdome, and understan
- b 2



## Places of Scripture expounded.

Chap. Verf.

- derstandeth it not, &c. ibid.*
18. 15. If thy brother trespass against thee, goe and tell him  
his fault betweene thee and him, &c. c. 13. parag. 9.
23. 23. Woe be unto you Scribes and Pharisees, Hypocrites,  
for yee tise the mint and the rue and all manner of  
herbes, &c. c. 10. parag. 5.
25. 44. Lord when saw wee thee naked, or an hungred, &c.  
c. 14. parag. 5.

MARKE.

8. 3. What doth it advantage a man to win the whole world,  
and to lose his owne soule? c. 26. parag. 3.
10. 17. Master what shall I doe that I may possesse eternall  
life? c. 25. parag. 3.
23. How hardly doe they which have riches, enter into  
the kingdome of Heaven? ibidem.
29. Verily I say unto you there is no man that hath left  
house or bretheren for my names sake, &c. c. 27.  
parag. 5.
12. 33. Thou art not farre from the Kingdome of God, c. 17.  
parag. 3.
13. 13. Yee shall be hated of all men for my Names sake. c. 22.  
parag. 4.
16. 17. These signes shall follow them that beleve, In my  
name shall they cast out devils, they shall speake with  
new tongues, &c. c. 11. parag. 5.

LUKE.

5. 39. No man that drinketh old wine, straightway desireth  
new, &c. c. 9. parag. 2.
6. 22. Blessed are ye when men hate you & separate you, &c.  
c. 26. parag. 5.
8. 15. That which seld in good ground, are they which with  
an honest and good heart, &c. c. 27. parag. 1.
12. 33. Provide your selves bagges which wax not old, &c.  
c. 27.

## Places of Scripture expounded.

Chap. Vers.

- c. 27. parag. 6.  
 48. To whom much is given, of him much shall be required.  
 c. 23. parag. 3.  
 14. 8, 9. When thou art bidden of any man to a wedding, &c.  
 c. 26. parag. 1.  
 12, 13. When thou makest a dinner or a supper, &c. c. 13.  
 parag. 8.  
 33. Whosoever denieth not himselfe and forsaketh all, bee  
 cannot be my Disciple. c. 22. parag. 5.  
 18. 14. Every one that exalteth himselfe shall be brought  
 low. c. 10. parag. 5. & c. 26. parag. 1.  
 21. 36. Watch therefore and pray alwaies. &c. c. 19. parag. 4.

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2. 24. Many when they saw his miracles beleved in him,  
 &c. c. 11. parag. 1.  
 3. 15. Whosoever beleeueth in him shall not perish, but have  
 everlasting life. c. 8. parag. 7.  
 4. 34. It is my meate and drinke to doe my Fathers will and  
 finish his worke. c. 10. parag. 1.  
 5. 44. How can ye beleue which receive honour vne of ano-  
 ther, &c. c. 11. parag. 1.  
 46. Had you believed Moses, you would have believed  
 mee, &c. c. 14. parag. 2.  
 6. 15. Of a truth this is that Prophet which should come,  
 &c. c. 12. parag. 5.  
 7. 38. Hee that believeth in mee, as the Scripture hath  
 said, out of his belly, &c. c. 11. parag. 3.  
 39, 40. If yee were Abrahams children, yee would doe  
 the workes of Abraham. c. 17. para. 2.  
 44. You are of your father the devill and the lusts of your  
 father you will fulfill. c. 14. parag. 4.  
 11. 25, 26. I am the resurrection and the life, hee that belie-  
 veth in me. &c. c. 7. parag. 4.  
 12. 32. Even amongst the Rulers many beleved in him. c. 11  
 parag. 1.

## Places of Scripture expounded.

Chap. Vers.

14. 21. *He that hath Christs commandments and keepeth them &c. c. 8. parag. 7.*  
 17. 3. *This is life eternall, that they may know thee the onely true God, &c.* ibid.

### ACTS.

7. 5. *God gave Abraham none inheritance, &c. c. 7. par. 4.*  
 51. *Ye stiffnecked and of uncircumcised hearts, &c. c. 14 parag. 2.*  
 24. 25. *When Paul preached of righteousness, Felix trembled, &c. c. 6. parag. 12.*

### ROMANES.

1. 16. *The Gospell of Christ is the power of God unto salvation to every one that beleeueth. c. 11. parag. 3.*  
 2. 13. *The bearers of the Law are not righteous before God, &c. c. 17. parag. 3.*  
 28. *He is not a Jew which is one outwardly, &c. c. 11. parag. 12.*  
 3. 3. *The faith of God cannot be without effect. cap. 10. parag. 3.*  
 13. *There is no difference, all have sinned &c. cap. 17. parag. 6.*  
 28. *Therefore we conclude that a man is justified by faith &c.* ibidem.  
 4. 3. *Abraham beleeved God and it was counted unto him for righteousness. c. 17. parag. 4.*  
 5. 6. *To him that worketh not, but believeth in him, &c.* ibidem. parag. 6.  
 5. 1. *Being justified by faith we have peace with God, &c. c. 11. par. 2.*  
 6. 2, 3. *How shall wee that are dead to sinne, live yet therein, &c. c. 17. par. 3.*  
 7. 28. *To will is present with me, but I finde no meanes to per-*

## Places of Scripture expounded.

Chap. Vers.

*performe that which is good. c. 6 par. 5.*

8. 30. *Whom he predestinated them also bee called, and whom he called them also be justified. c. 17. par. 3.*  
 9. 6. *All are not Israel that are called Israel. c. 11. pa. 12*  
 10. 10. *Wish she heard man beleeveth unto righteousness. c. 16. par. 2.*  
 13. 10. *Owe nothing unto any man but love. s. 15. par. 2.*

### I. CORINTHIANS.

1. 9. *God is faithfull by whom we are called unto the fellowship of his Sonne Christ Iesus, &c. c. 10. parag. 3.*  
 12. 31. *Covet yee earnestly the gifts, &c. c. 11. parag. 6.*  
 13. 1, 2. *Though I speake with the tongues of men & Angels, &c. ibid. par. 4, 17.*

### 2. CORINTHIANS.

5. 21. *He hath made him to be sinne for us, which know no sinne, &c. c. 18. par. 6.*

### GALATHIANS.

3. 7. *Such as doe the workes of Abraham, they are the children of Abraham. c. 11. par. 12. & c. 17. par. 2.*

### EPHESIANS.

5. 18. *Be not drunke with wine wherein is excessse, &c. c. 27 par. 5.*

### PHILIPPIANS.

3. 8, 9. *Doubtlesse I think all things but losse for the excellens knowledge sake of Christ, &c. c. 5. par. 13.*

### I. THESSALONIANS.

2. 16. *The wrath of God is come upon them to the utmost. c. 14. par. 2.*



## Places of Scripture expounded.

Chap. Vers.

H E B R E W E S.

4. 2. *The word that they heard profited them not, because it was not mixed with faith. c. 8. par. 7.*
10. 35. *Cast not away your confidence which hath recompence of reward c. 10. par. 6. & c. 17. par. 4.*
10. 36. *Yee have need of patience, &c. c. 7. parag. 1.*
11. 1. *Faith is the substance of things hoped for, the evidence of things not seene. cap. 7. par. 1.*
2. *By faith the Elders obtained a good report. c. 7. pa. 2.*
6. *Without faith impossible it is to please God. ibid.*
7. *By faith Noah being warned by God of things not seene, &c. unto verse. 11. c. 7. par. 3.*
19. *He considered that God was able to raise him up, &c. ibid par. 5. & c. 17. par. 5.*
24. *When Moses came to age, &c. c. 7. par. 8.*
10. *By faith Isaac blessed Jacob and Esau concerning things to come, &c. unto verse 36. c. 7. par. 10.*
12. 2. *Yet for the joy that was set before him, hee despised the shame, &c. ibid. par. 9.*
11. *No chastening for the present seemeth to be joyous, &c. ibid. par. 2.*
13. 3. *Remember such as are in bonds. c. 8. par. 3*

I A M E S.

1. 5. *If any of you lacke wisdom let him aske of God, &c. cap. 7. par. 13.*
14. *What availeth it, my brethren, though a man say hee hath faith and have no workes, &c. c. 17. par. 4.*
19. *The devils beleewe that there is a God, and tremble. c. 8. par. 8.*
21. *Was not Abraham our Father justified through workes, &c. c. 11. par. 9.*
24. *Yee see then how a man of workes is justified, &c. c. 17. par. 3, 4.*
25. *Likewise also was not Rahab the harlot justified by workes, &c. c. 11. par. 10.*

I I O H N.

## Places of Scripture expounded.

Chap. Vers.

1. I O H N.

1. 10. *If wee say that wee haue no sinne, wee deceive our  
selves, &c. c. 18 par. 8.*  
6. *Whosoever abideth in him sinneth not, ib. par. 5.*  
7. *He that doth righteousness, is righteous. c. 17. par. 1.*  
14. *We know that we have passed from death to life, &c.  
c. 15. par. 5.*  
5. 5. *Who is he that ouercommeth the world? &c. c. 8. par. 7.*

Revelation.

22. 2 *He that is righteous, let him be righteous still. c. 17.  
parag. 3.*





## ERRATA.

### In the Preface.

Letter B. line 15, in some Copies, for *notified* by reade *notified* but by

### In the Text.

Pag.	Lin. for	reade.
25.	32. it wanted	its wonted
95.	17. <i>qōtā</i>	<i>qōtā</i> , a man
123.	11. be last	be t. e last
442.	1. a custome and plentie	a custome : and plentie
443.	13. persecution	prosecution
448.	5. an be	be an

### In the Margin.

Pag.	for	reade
73.	Cap. 2, 3, 4.	Cap. 13, 14, 15.
77.	Cap. 5	Cap. 24.
132.	Cap. 9.	Cap. 16.
416.	<i>in ei vile</i>	put out [ <i>in</i> ]









# SAVING FAITH, OR

*The Faith whereby the Iust doe live.*

## SECT. I.

Of the nature, essence, and properties of that  
*Faith* by which the Iust doe live.

### CHAP. I.

*Rules of Method for the right differencing of that As-  
sent, wherein Christian faith consists.*



**I** Hat Christiā faith includes  
an *assent* to supernaturall  
objects, or truths revea-  
led by God, especially  
concerning Christ, the  
meanes of mans salvation,  
and matters of the life to  
come, hath beene decla-  
red before: Nor is there,  
or can be any *dissent* among professors of Christi-  
anity about the quality of this assertion; seeing  
C the

## Se&amp;. I.

the acknowledgement of such revelations doth primarily distinguish Christians from Iews or Infidels. About the extent or quantity of the object assented unto, or revelations thus acknowledged, difference there is betwixt us and the Romanist; some doubt there may be amongst our selves. The Romanist will have the object of Christian faith, as directly to comprehend unwritten, as written revelations divine: we take the actuell and ordinary limits of it from the plot drawn by the pens of Prophets, Apostles and Euangelists. Two entire moities we make of it, and no more; the old Testament delivered unto us by the Iew; and the new acknowledged by the Roman Church. The principall doubt amongst our selves (the discussion whereof will naturally fall in the Article of remission of sinnes) is, whether our personall election, predestination, salvation or possessory right in state of grace, be directly contained under the formall object of Christian faith, as any proper integrall or homogeneous part thereof, whereunto the former Assent may be immediately terminated. Examination of the difference betwixt us and the Romish Churches comes not at all within the compasse of this present survey.

2. It is agreed on by all sides againe, that every assent unto supernaturall truths revealed, of what ranck soever, sufficeth not to the attaining of supernaturall & eternall blisse, which is the only end and mark, by approach whereto or declination from which, the sufficiency or insufficiency of faith, as Christian, must be measured. Yea some there

there be so farre from thinking every *assent* should fit the former purpose, that they seeme scarce to vouchsafe *assent* any roome, or place in the definition of such beliefe or faith, as we now treat of: but rather suspect it as a terme, though of it selfe indifferent, yet abused by Popery. Lest I should mistake them, or their followers me, the point questioned I would thus propose: Whether they dislike *assent* should be acknowledged as the supreme kinde or stocke, whence all particular branches of faith should lineally descend, as divers persons of the same kindred do from one and the same first progenitor; or whether they would admit some other compeere with it, from which, true Christian faith should more immediately be derived, as from a joynt, but a better or more proper originall; or lastly, whether they hold it an indignity for such faith to derive its pedigree at all from *assent*, as from any part of its first Originall. If they be for this last opinion, they are too nice to admit any Logicall dispute: If for the second, I request them to permit me my method as charitably, as I allow them theirs: albeit perhaps I could guesse the originall of their disliking my termes to be onely hence, that they observing fewer differences betwixt *Assents*, then happily may be found, think when we define Christian faith by *Assent*, we meane onely a bare *Assent*.

3. He that would define *Man* to be a *substance*, or *bodily living creature*, should come far short of the truth; which notwithstanding he shall never be able to hit, but by following the same line.



Sect. I.

a Perlege  
Aristotelis  
libros de  
partibus  
animalium.

For man is but the complement or perfection of bodily living creatures, as these are of materiall substances. All the differences of either, he hath not in him; albeit nothing essentially in him, which is not either a true and formall difference of Substance generally taken, or some kinde of soule indued with life. And the onely right way to finde out the entire nature or complete essence of Man, were to seeke out as they lie in order all the proper differences, whereby *substances* from the highest to the lowest are essentially and forma'lly divided. In divisive progresses, specially if they be long, often shall he be enforced to cut or interfere, that will follow his method, which of living creatures made some to have feet, others none, & of such as had feet, some to have feathers, some none; justly taxed by the great \* Philosopher. For what affinity have feet with feathers? kindred betwixt the there can be none, direct & lineall. He had framed his next steps aright, had he thus proceeded: *Of living footed creatures some have two feet, some foure, some more, some fewer; of both sorts, some are solid footed, some cloven; of cloven footed creatures, some have toes, some claws, others talons; and of all these some more, some fewer.*

4. But as few take notice of more discents in meaner families, then fall out within their owne memory: so most Writers omit this direct prosecution of genealogies in matters morall, or not distinguishable by ordinary sense without accurate or laborious inspection. Howbeit I have ever  
beene

beene of opinion that the continuall adoption of forreine differences for want of proper, (a fault most common to curious Dichotomists, never allotting more then two branches to one stock, whence scarce either naturally growes,) doth breed as many needlesse intricate difficulties in the search of truth; as frequent alienation of lands from Name to Name, by often matching with uncouth families, for want of succession in heir-males, doth in triall of titles of Honour or inheritance. Even in the order or rank of materiall and sensible bodies, which in a sort marshall themselves unto our view, we usually suffer the intermediate links of the chaine, by which wee shold proceed, to lie double and unfoulded, coupling things close together which nature had set farre asunder. As what a crosse *double* is it wee use before we make that long leape, or vast stride rather as it were with one legge shakled and another loose; when proceeding from *Vegetables* to Creatures endued with *sense*, we say, of them, some are *rationall*, some *irrationall*. Thus indeed we might cast about to entangle one that would denie a manifest truth, or to bee sure to encompassse a truth undiscovered: no fit method it can be for orderly suiting our conceits to the reall natures, whose knowledge wee seeke; but rather a tricke to cast off such as would artificeally hunt out Natures foot-steps in her progresse, as not loving to range at randome in hope to stumble upon their game. First, neither is *irrationality* any further degree of *sense*, nor doth *sense* expresse that generall

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notion, whereto *reason* is as directly subordinate as meere *sense*. Secondly, betwixt *reason* and that generall notion of *knowledge* or *perception*; by some branch or other whereof, every *sensitive* creature exceeds *Vegetables*, the intermediate degrees of *sense* are many: yet every one almost as directly shooting out of other, as that part of the Vine branch which growes this yeare, doth out of such, as grew the former. *Vegetables* have life, but perceive not the defect or competency of that nutriment by which they live, altogether incapable either of paine or pleasure. The first rank of such as we call *sensitive creatures*, are pained by defect, and pleased by competency of necessary nutriment, but perhaps with nothing els; capable onely of contraction & dilatation, for lessening griefe, and enlarging content; otherwise immoveable. Others evidently enjoy the sense of *touching*, which is the onely roote of *taste*, alwaies furnished with motion requisite for satisfying appetite, or generally for attaining such pleasures, or avoiding such grievances as accompany either of these two *senses*. From these more imperfect *senses* spring *smelling*, *hearing*, *seeing*; and these againe are perfected by other internall, more noble sensitive faculties, as *memory*, *fancy*, and the like: all subordinate unto *reason*, wherein Man exceeds all other sensitive creatures, as being last framed according to the image of his Creator.


5 Now as he that desires the exact knowledge of man, should first know the intermediate parts, differences, & junctures of this chain, which reach-

eth

eth from the first perception of paine or pleasure unto reason: so he that hopes to find out the true nature of supernaturall *believe* or *Assent*, should first seeke the superior differences or degrees of *Assent* in generall. And here we suppose that the *Assent* of Christian faith though supernaturall, is contained as formally under the most common notion of *Assent*, as reason, though springing from an immortall root, is under that generall knowledge or perception, which is alike communicable to creatures mortall. Supernaturall faith wee likewise suppose to be more necessary to the right discernment of matters spirituall, then an immortall soule for the apprehension of things eternall; although true it be, that the concept of eternity cannot enter into meere mortality.

CHAP. II.

*The usuall division of Faith or Assent into Historicall and salvificall, not so formall as rightly to fit the method proposed.*

- I.  Distinction there is of *Historicall*, *temporary*, and *saving Faith*, often used by learned Divines very fitly to their occasions, howbeit expressly rejected by some, and (for ought I have read) avouched by none for an artificial or formall division; in which regard as in many cases I must approve it, so in this businesse I may not follow it, intending the search of such differences as formally divide *Assent*, and are essentiall unto Christian faith. Of which rank to bee *salvificall*,



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doubtlesse is not. For *to save*, take it in what sense wee list, actually or potentially, is either an operation, or a property in order of nature following true and lively faith; whereas the essentiall differences must goe before it. Besides, two points there be very questionable, but in this place not determinable. First, whether in men never attaining unto salvation, there may not be faith, for essence, quality, and degrees one and the same with that which saveth others, onely different in want of radication or durability: as many men are not so long lived, as others of the same complexion or constitution of body.

The second, whether any faith, though supposed to continue unto the last end of life, be sufficiently qualified for justifying by the bare essentiall nature or quality, or rather a competent measure or quantity be necessarily required with these unto so weighty a businesse. Omitting these questions for the present, it shall suffice to search the true nature & properties of that faith which doth justifie, or which primarily distinguisheth a true Christian from an Hypocrite.

2. Such faith questionlesse is not opposite, but subordinate, or rather coincident to historicall assent: whose latitude, or degrees of intensive perfection is commensurable to the different esteeme of authority in historians. He should much disparage *Tacitus, Livie, Dion, or Halicarnassensis*, that made no better reckoning of their histories then of *Diogenes Cretensis, or Ctesias*: so should he much wrong the memory of *Sir Thomas Moore*, that gave

gave no more credit to his history of *Richard* the third, then to divers passages in *Hector Boëtius*, or in some other writers of English or Scottish affaires. But much greater indignitie should he offer *Moses*, or rather the blessed Spirit, that would not beleeve the booke of *Genesis* much better then the former, or any domestique story. Finally, seeing historicall beliefe is but an assent to historicall narrations, whose strength increaseth according to our better esteeme of the Historian: I should suspect my heart of profanenes, if I did not beleeve the sacred story by that sacred faith, by which I hope to find salvation. Yet besides this different esteeme of Historians, whose latitude, as it comprehends as well divine as profane, is as great as the altitude of the heavens above the earth: many other grounds or motives there be, whereby our assent to divers narrations in the same author may be much strengthened, and yet the title it had, not thereby abrogated; it may continue historicall still. As if an unknowne writer of times and countries otherwise sufficiently knowne, should now come to light; a iudicious critick, or well experienced Antiquary, upon serious comparison of all circumstances or matters related, or due consideration of his manner in relating them, would apprehend farre more sure grounds of assent to divers passages, then a novice that had never gone further then *Stadius* upon *Florus*, *Steidans* fowre Monarchies or *Bodins* method.

3. Or, not to speake of Criticall skill in this kinde, such I professe is my simplicity, that albeit  
no.

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\* Camden  
in his de-  
scription  
of Rich-  
mondshire.

*Quod in  
montium  
autem sum-  
mitatibus,  
ut etiam a-  
libi, lapides  
nonnumquā  
fuerint re-  
perti, cocleas  
marinas, &  
alia aquati-  
lia referen-  
tes: si non  
sint natura  
miracula,  
refusi in om-  
nem terram  
sub Noe di-  
luyi certa  
esse indicia,  
cum Oroño  
Christiano  
historico in-  
dicabo. Re-*

no other Writers but ancient Poets had ever in-  
timated the generall deluge; yet the sight of such  
stones, as the exquisite and ingenious \*Antiquary  
assures me have beene found in places farre from  
all approach of anie inundation, that hath hap-  
pened within the times mentioned by any Historian  
except sacred, as much resembling the Cockle,  
as others doe the Oyster, from whose shell it is ap-  
parent they have been newly hatched, would have  
moued mee to suspect there had been a time,

*Omne cum Proteus pecus egit altos  
visere montes.*

Scarce can I imagine any could be so wayward,  
or incredulous, as not to give *Cesar* what belongs  
to *Cesar*, firme credence to his Commentaries, at  
the least as far as they only in generall relate his  
conquest of this Iland, or first planting of Romans  
here; if digging his ground he should (as others  
have done of late) finde by chance some ancient  
Romane coine, with *Casars* image and superscrip-  
tion upon it, or other monuments in every point  
answerable to Historicall relations of customes  
practised by the Romanes, while they inhabited  
this land.

4. Were most mens assent unto sundry passa-  
ges in sacred story grounded but upon like sensible

*fulso (inquit ille) sub Noe in oranem terram mari, immissoque diluvio, cum toto or-  
be coniecto, vtrum spatium cœli esset ac Pelagi, deletum fuisse vniuersum genus  
humanum paucis in Arca fidei suæ merito ad substituendam originem referuatis,  
evidentissimè veracissimi Scriptores docent. Fuisse tamen illi contestari sunt, qui  
præterita quidem tempora, ipsamque auctorem temporum nescientes, tamen ex  
iudicio & coniectura lapidum quos in remotis montibus conchis & ostreis scabros, e-  
tiam sæpe cautos æquum visere solemus, conijciendo didicerunt.*

and

and unquestionable inducements, it would drawe them neerer to saluation then oft they come. And my paines (I hope) shall not prove unprofitable, in searching out plenty of undoubted experimēts, more exactly answerable to the exact relation of Prophets and Euangelists. For my selfe I rest assured, that, if we will not lay the blame where it is least deserved, our faith is not to be reputed unsound or *non salvificall*, because historicall; but rather oft-times therefore unsufficient to save, because not so fully historicall as it might be, or in that our apprehension of diverse matters related in sacred stories, is not so great, so lively & sound as to equalize the utmost limits of some beliefe, which may yet bee fully comprehended under assent historicall. For no assent can exceed the measure of that beliefe or credence, which is due unto sacred Writers. If that on our parts be but such, as it should be, to Gods generall promises, it will more forcibly, more truly and naturally apply them to us in particular, then we our selves possibly can doe, by beginning our faith at this particular application, where it must end. The next thing then to be sought out is, the nature of *Assent* in generall, and what manner of *Assent* this is which we require as due to sacred Historians, or matters related by them.

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## CHAP. III.

*What Assent is, whence the certainty, firmeness, & stability of it properly arise.*

I.



Creatures of every kinde have severall propensions or inclinations to such others, as suite best unto their natures, and hardly admit of anie rest, untill they get some manner of union or cō-

junction with them. That which in substances livelesse or meerely naturall, we call propension; descending to such as are endued with knowledge or apprehension, is differenced by the title of *desire*.

The propension most natiue to the intellectuall faculty is *desire* of truth; unto which found out, the *adherence* must needs be correspondent; and this

\* *adherence* we properly call *Assent*, which notwithstanding by a great<sup>a</sup> Artist is defined, *to be a knowledge or apprehensio of convenience betwixt things compared in any enumeration.* But this definition he chiefly intended, in opposition to such as restrain

*Assent* onely unto the reflexive, or examinative acts of the understanding. Neither I thinke would have denied this *adherence*, (wherein *Assent* more properly consists then in knowledge, which it necessarily supposeth) to be an unseparable concomitant to all acts of knowledge, whether reflexive or direct; especially if their objects bee worth the contemplation. For unlesse that proportion, which breeds a mutual liking betwixt the objects

appre-

\* This importance of Assent, Tullie gives us in that speech:

*Verius ista quæso, hæc enim spinosiora, prius ut consileam me cogunt quam ut assentiar.* l. 1. Tuscul. & initio.

<sup>a</sup> *Vid Vaquez in primam secundam disputat. 79. cap. 3. num. 12. vide eundem disputat. 62. cap. 3. num. 9.*

apprehended, and the apprehensive faculty, varie;  
continuance of union is alwaies as much desired  
after it is gotten, as the union it selfe was before.  
Wherefore, as desire of truth brings forth moti-  
on, by impelling our soules unto the search of it:  
so the apprehension of it necessarily infers a set-  
ling, or fastening of them to it found. For as rest  
terminates the naturall motions, or actuall pro-  
pensions of livelesse bodies: so the desires of the  
sensitive or intellectuall nature, attaining their  
proper objects, are alwaies crowned with joy,  
pleasance, and complacency in their purchase.

2. That such is the nature of *Assent*, as we have  
said, may appeare from its contrary, *disent*: which  
over and above knowledge or apprehension, in-  
cludes an aversion in the intellectuall facultie, or  
a bearing off from what it apprehends as false.  
Whence he that beares testimony to an untruth,  
may as truly be said to assent unto it; as his acti-  
on may bee accounted voluntarie, that casts his  
goods over-board in a storme: which kinde of ac-  
tion the \* Philosopher makes to be mixt, though  
more inclining unto voluntary: because it takes  
the denomination, especially from the present re-  
solution. So likewise in the former testimony  
there is a mixture of *Assent*; because albeit the  
partie simply knew it for untrue, and therefore  
dissonant to his intellectuall nature, which can  
no better brooke the apprehension of apparent  
inconvenience betwixt things compared in *enun-  
ciations*, then the sense of *touch* can the impression  
of heate and cold together: yet, for the time pre-  
sent,

\* Vide A-  
ristot. Etibi.  
3. Cap. 1.



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sent, he is not averse from it, but rather adheres unto it, as it lies in his way to honor, gaine, promotion, or other sinister ends, upon which his minde is more strongly set, then upon truth.

3. Doubt likewise, which is the meane betwixt *Assent* and *dissent*, if it proceed from want of examination, is but a suspence or inhibition of the soule from any determinate inclination one waie or other: if from apprehension of reasons diverse or contrary, drawing neer to an equality in strength, it is but a tremulous motion of the *understanding*, not finding where to settle or fixe its approbation.

4. Certainty is but an immunity from change or mutability; and according to this generall notion, univocally agrees, as well to the objects knowne, as unto *assent* or *adherence* to their knowledge. Those objects are in themselves most certaine whose nature is least obnoxious to alteration. *Assent* most certaine we likewise account all, of whose mutability or *change* there is no danger, as admitting no possibility or prejudice by oppositions of contrarie opinions: whence we must of necessity distinguish betweene the *Certainty*, the *Stability*, the *Strength* or *vigor* of *assent* or adherence unto knowne truths. *Certainty* ariseth from clearnes of apprehension: *Stability* from the immutability or settlednes of the exact proportion betwixt the apprehensive facultie and the object on which the clearnesse of apprehension is grounded. The *Strength* or vigour of every *Assent* springs from the worth, or right valuation of the object.

For


For unto all truthes alike clearely apprehended, our *adherence* is not equall, but greater to such as are apprehended of greatest use or worth; albeit the danger or possibility of dislike, or disproportion between the object and the apprehensive faculty be more, then is betweene it and other objects, the cleare apprehension of whose certaine truth may much lesse affect the soule.

5. That the certainty of *Assent* doth accrew, partly from the certainty of the object, but more immediately from our apprehension of it, is set down at large in the first sectiō of our first booke: that the strength of our *Assent*, or adherence unto supernaturall objects, doth naturally spring from a right apprehension or estimate of their worth, was intimated in the second section of that booke, and will manifest its truth throughout this whole discourse: what temper or disposition of the apprehensive faculty is fittest for grounding the stability of certaine *adherence* unto divine truthes, shall be generally shewed in the last section of this Booke, more particularly in the severall Articles, wherein the danger of *dissent* or dislike is greatest. Now seeing certainty is the onely sure ground of all stability, or strength in perswasions; without which supposed to their beginnings, the greater they are the worse they prove in their endings: the subject of the next enquirie is, what measure of certainty or evidence is required to the nature of that *assent*, wherein Christian faith consists.

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## CHAP. IIII.

*What correspondencie, evidence, and certaintie hold in Assent or perswasions: what measure of either, in respect of what objects, is necessarily required to the constitution of that Assent, wherein Christian faith consists.*

- I. ssents (as all agree) are most properly differenced by the divers measures of their *credibility, certainty, or perspicuity*; the growth of which two, [*Assent and Certainty*] in matters secular, is alwaies equall. That the objects of our beleefe are all in themselves most certaine, were damnable to doubt. But whether unto the nature of that *Assent*, whose differences or properties we seeke, such exact certainty be so necessarily required, that without it we cannot truly be said to have Christian beleefe, is somewhat doubtfull. Or if such certainty be so necessary, the doubt is greater, whether the evidence must, or if it must, how possibly in this life it can bee thereto commensurable. Unlesse it be by apprehension or representation, there can be no beleefe or knowledge of any truth. And if wee seeke all the differences or properties of apprehension or representation: what any of them besides such clearnes or perspicuitie, as satiates the passive capacitie of the apprehensive facultie, should conferre unto the certainty of knowledge, or assent thence resulting, is inexplicable. Even the most acute

acute \* amongst the Schoolmē, whiles they seek to cleare this doubt, do but fault or tautologize; or finally confound the strength of *adherence*, which ariseth from the worth or amiableness of the object, with the certainty of perswasion or credence, which is the proper consequent of clearness in apprehension or representation.

2. If it be replied, that the certaintie of our beliefe depends upō the authoritie of the teacher, the doubt still prosecutes the solution. For, either must our apprehension of his skill and fidelity be cleare and evident, or else our perswasion of it remains uncertaine, and our beliefe at the best but conditionally certaine. Notwithstanding it hath beene generally held in the schooles, that faith is no evident *Assent*, because of objects not evident or apparent, unto which tenent we did thus farre in the beginning of this worke subscribe, that it was not directly evident: which opinion, whether it be true of all, or of some principall objects of our faith, or how farre of any, we are now further to discusse.

3. The Romanist exacts a certainty of *Assent* in the beleever more exact then demonstrative

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\* *Ad probationem cum assumitur, quod nullus tenetur firmitus adhaerere conclusioni, quam sit certitudo notitiæ, propter quā illi adhaerere: ista posset concedi cum aliqua conditione, scilicet si ille teneatur adhaerere conclusioni præcise propter certitudinem notitiæ: ubi autem non subest dicta conditio, propositio est simpliciter neganda: in proposito autem non subest, quoniam non*

*præcise propter certitudinem aliquam notitiæ (proprie loquendo) sive conclusionis, sive principiorum, teneatur Catholicus adhaerere talibus. Quinimò quicquid sibi proponatur per Scripturam vel Ecclesiam, sive credendum, nulla alia notitia habita credere tenetur. Ad confirmationem, cum dicitur nullus credidit nisi quia illud sibi constat; si loquatur de constata notitiæ, falsum est; si de constantia adhesionis, tunc etiam potest negari: quia æquivalet isti; Nullus credit aliquid nisi quia credit illud: quæ in sua proprietate non est vera. Greg. Arim. in 1. Sent. dist. 1. quest. 1. Artic. 4. The like imperfect solution Valentin hath, where he disputeth this question against the same author Fran. de Mar. and Peter Abailard or Peripat: which held faith to be assensus evidens.*



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\*So *Valen-*  
*lian*  
 termes it,  
 whose  
 words are  
 cited in the  
 appendix  
 to the third  
 booke.

sciences afford; and yet makes divine revelations not onely not evident, but inevident and obscure, the method of faith even a \*labyrinth of obscurities. And for ought I can perceive, this obscurity in respect of every Article is alike to all; even whiles the *Assent* becomes most certaine and infallible. Yet questionlesse, whether the immediate ground of our *Assent* be evidence of truth in the object, or some inferiour degree of distinct apprehension approaching thereto: the growth of certainty in the perswasion is, alwaies turbulent and preposterous, unlesse the apprehension of truth in the object grow more and more perspicuous, and so come nearer and nearer to the nature of evidence properly so called. Every degree of certainty we get in beliefe not thus grounded, is but a step to sorcery. For what is the Sorcerers fault, but that he believes those things most firmly, of whose truth he can have no distinct apprehensions, but some pretences of warrant from the authority of scriptures, or practices of holy men therein recorded? This grosse error in compounding faith of obscurity, and exact certainty, is one especiall roote of popery in graine, as elsewhere I am to shew. And this certainty of perswasion which they thus enforce upon themselves, without proportionall encrease of evidence or perspicuity apprehended in the object, hath the same proportion to lively Faith, that stubborne foole-hardines unto true valour. Few of Iesuiticall instruction, but are as adventurous, as most of Gods Saints have been; were the causes they manage as good, their motives.

motives to undertake the as evidently warrantable, or their intentions as sincerely sound. But the Jesuit or men of his catechizing, nursing a conceit of obscurity in the object of believe; to ground a title unto merit, (for what reward were it worth to beleeve an evident truth?) out of the stubbornness of his forced perswasions or violent certainty meeting with this vaile of darkenes, wherewith he purposely hoodwinks himselfe; runs upon any mischief his Superiors shall designe him unto, as stoutly and boldly as blinde Bayard rusheth into the battell: which way he should goe, he sees not, he cares not, save onely as his Rider spurs him, or rather as the devill drives him; destitute of cleare aime by the word of God, he desperately flies like an instrument of battery, whither his living rule of faith shall levell him, though it be to ruinate the state wherein he was borne, or overthrow that Church which gave him Christendome.

4. But a great deale more easie it is to discern the grossnes of error, when it is come to full growth; then to discover the first roote whence it springs, or assigne the originall breach betwixt it and truth, commonly united in the same trunk, like the two opposite branches of *Pithagoras* letter. As much as in reason can be required of us, will be to guesse or give aime (as our custome is) *grosso modo*, leaving the exact designation of that Mathematicall point or angle, wherein truth and error in this presēt business are first divided, unto more accurate eye-sights, seeing *Evidence*, besides clearenes or perspicuity (directly and formally in-

Cap. 4.

f To this purpose they abuse a saying of Greg: *Fides non habet meritum, cui humana ratio praevenit*: which notwithstanding he meant of the incomprehensibility, not of the perspicuity of objects beleeved. His words at full are these; *Divinae operatione apprehendatur, non est admirabilis: nec fides habet meritum* &c. Greg. hom. 26. in Evang. But of his opinion in this point wee shall have fitter occasion, when we come to speake of merits.

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cluded in its prime and native signification,) collaterally drawes with it a conceit of such plenary comprehension of the object knowne, as fully satiates our desire of its knowledge: (for evident we hardly accompt that knowledge, which leaves the apprehensive faculty capable of further or better information, then it already hath from the particulars which we desire to know.) In the first place it may be questioned, whether that apprehension we have in this life of objects supernatural, though never coming to such full growth as may deserve the title of evidence; may not ground a greater certaintie then that we have of things lesse certaine or credible in themselves; yet evidently apprehended, or rather exactly comprehended, according to the full measure of that certainty or credibility they have. For, if certainty of *Assent* amount proportionably to the degrees of creditie inherent in the object, distinctly apprehended by us; that *Assent*, whose evidence is defective or imperfect in respect of its proper object (containing as is supposed almost innumerable degrees of *veracity*, *certainty* or *credibility*,) may be more certaine, then the most exact and evident knowledge that can be had of other matters, the full measure of whose internall certainty, or veracity, contains fewer degrees then we did apprehend in the former. Of this assertion there could be no doubt, were the apprehension of severall degrees in both, alike cleare & distinct: whence of such as hold the evidence of our *Assent* unto revelations divine, to be lesse then that we give to humane sciences,  
many

many perhaps meane no more then this, that the apprehension we have of them in this life, is for evidence very imperfect, in respect of that which may be had of them in the life to come: whereas the evidence of some scientificall principles or conclusions (mathematicall especially,) is already as great as it possibly can be. Thus some opinions seeming contrary, may perchance be reconciled with this distinction: our assent to the truth of revelations divine is lesse, then that wee give to conclusions in humane sciences, if we compare either evidence, as it is found in us, with the capacity of its proper object; yet altogether as great, if we compare the severall qualities, or degrees of evidences onely betwixt themselves. As 8. while it is compared with 7, is a greater number, because consisting of more unities; and yet the Octonary number applied to nine, is lesse then the Septenary applied to seaven materiall numerables. Or (to illustrate our purpose by a comparison more familiar and proper;) If a man should see the Sun at mid-day in a cloud, and the Moone in her strength, or the beames of the one, in at his chamber window, and the body of the other directly in its sphere: his sight of the Sunne would bee as evident as of the Moone; although the Moone hee could not possibly apprehend more evidently or more directly, while his apprehension of the Sunne, in respect of what it might be, is both wayes very imperfect. But thus, if we make an equall comparison, the certaintie likewise of our *Assent* unto supernaturall ob-

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jects,



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jects, should in a correspondent sense be said lesse or greater then the certainty we have of humane sciences, because the objects of the one cannot possibly be better knowne then they are, when as the knowledge of the other is not halfe so great in this life, as it shall be: for the Apostle (who knew many divine mysteries, more evidently then we do ought,) saith of himselfe as well as of others, *we know but in part*. Yet notwithstanding, this halfe knowledge of the one, may be more great and certaine then the whole knowledge of the other; if wee compare them onely betwixt themselves, not with the internall capacity of their proper objects, considered as credible or intelligible. Or if our apprehension of as much as we know in the one, be not so cleare as it is in the other, it may further be questioned, whether the excessive multitude of parts apprehended in it, though not so clearly, or the varietie of motives procuring our *Assent*, though not so evident; may not, all taken together, be as forcible to support as great certainty, as ariseth from evidence in humane sciences fully apprehended, more intensive in it selfe, yet extensively not so great, as not being grounded upon so many motives or degrees of internall certainty or veracity in the object. Thus, many pillars, though all somewhat declining, may beare as great weight, as fewer exactly perpendicular; or many lights severally taken, not splendent in the highest degree, may better illuminate a large roome, then one or two intensively much brighter.

Lastly,

5. Lastly, it were worth a sacred Critiques paines to observe, whether this error that gives certainty the start so farre of evidence, did not spring from a confusion of that certainty which is in the object, with the certainty that may be in the subject. It is true indeed, our *Assent* must be conformable to the object; and therefore as is the one, so should the other be most exactly certaine: but, whether such exact certainty as may be had in humane sciences, be not onely necessary by way of duty or precept, or as the marke whereat all must aime, though few in this life can hit, but even unto the being of a Christian; or whether an earnest desire of encreasing our knowledge in matters divine, joyned with an unfained uniforme practice of such duties as faith prescribes; be not sufficient at least to <sup>h</sup> many, albeit the certainty of their beliefe bee not in it selfe so great as their knowledge in some other matters, may in charity, and for the comfort of weake consciences be doubted. Most certainly perswaded even the weakest alwaies must be, upon the highest termes of absolute necessity; not to relinquish the profession of Christianity, not to despaire of good successe, not to be daunted in religious courses for all the arguments, the divell, the world and flesh can oppose against them. But hereto we stand in our owne consciences most strictly bound, albeit the certainty of our *assent* unto divine matters be lesse then demonstrative or scientificall; seeing as well the danger that may accrew by renouncing, as the hopes wee conceive by continuing our profession

In *Aquin.* & his followers grant that *veritates fidei sunt evidenter credibiles.* If by *credibility* they meane no more then *probability*, as it is opposed to *certainty*, their doctrine is dangerous: for so they make articles of faith to be evidently uncertain. But if they take *credibility*, as it is common or indifferent to *probability* & *certainty*: propositions of faith may be (as we maintain) evidently certaine unto *ſee*, though but evidently probable unto others in their particularities.

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are infinitely greater, thē any we can possibly imagine, should arise from embracing contrary suggestions. It may well seem so farre sufficient as not to argue any nullity of Christian faith, if our *Assent*, upon examination or triall, prove more certaine, then any conclusions can be brought against it, which can never be demonstrative, nor if well sifted, probable; and yet retaining firme adherence to the truths contained in the Apostles Creede, and an undaunted resolution, to follow the precripts of Gods word, (notwithstanding all the blasts of temptations, or storms of persecutions the wicked spirits or their agents can raise against us;) we may be trply said to hold fast the faith, albeit our apprehension of the particular truths it teacheth, be not so evident, nor the grounds of our adherence to them, (to speake properly) so certaine, as they are unto some Mathematicall cōclusions. For what necessity is there, faith should be more certaine then such sciences, as are more prest to doe her the best service they can, then any way to oppugne her?

6. Or if from the excesse of certainty, or fertility of consequences evidently flowing from undoubted principles, these hand-maids should pleade for equall interest with their mistris in our soules: to quell their insolencies it were enough, that besides the infinite reward, which we have reasons many and great (though none absolutely evident or demonstratively certaine,) to expect in the life to come: the joy and comfort every Christian, in this life, may sensibly reape from the constant

constant embracements of truths taught, or practice of duties enjoined by the rule of faith, is much greater then all the delight we can imagine should elsewhere grow. Nor doth lesse certainty, or evidence of divine truths in particular, any way prejudice, but rather advantage our firme *Assent* or adherence to them; as long as their contemplation or practice evidently affords joy and comfort, more sincere and sweet then the most exact, most certaine, and evident knowledge that can be had of other subjects: especially if this comfort they yeeld, receive daily increase, as every Christian by stedfast continuance in religious exercises may undoubtedly perceive. For, as I said before, the strength of our adherence, or *Assent*, ariseth more properly from the excessive worth of the object apprehended, then from the evidence of apprehension. Thus by the divine providence it comes about, that every Christian may fitly take up the Apostles speech, but in another sense then he meant it, *When I am weake [in faith] then I am strong*. For though his *Assent* unto the articles of this Creed severally considered, bee much lesse evident and certaine, then unto many other matters; yet if the fruits of it be evidently greater for the quantity, and incomparably more pleasant for the quality; the greater interest will their love and admiration hereby gaine in his soule. And who knowes, whether he that made the heart of man, best knowing how prone it is to be puffed up with pride, and ready upon sudden change of it wanted diet, (the  
beggerly

22 Cor. 12.  
v. 1.



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beggarly rudiments of this world,) to surfeit with fulnesse of knowledge, though of heavenly mysteries; doth not, with purpose to alay their sweetnesse, onely season the streame or current of our desires, whilest weake and sickly, with some light tincture of his graces; seldome infusing the water of the well of life into the fountain of our corrupt affections, otherwise then by drops, whose soft instillations, (during the time of our infancy in CHRIST,) bring forth such transient apprehensions, or imperfect tastes, as rather breed a longing after the like againe, then any waies enable us to discern aright the nature and quality of what is past, that so the love of these everlasting truthe, never comprehensible in this life, thus secretly kindling by degrees insensible in our soules, might at length breake forth into a flame, much more ardent and durable, then if our apprehension at first acquaintance with them, had beene as evident, and certaine, as our first Parents had of them in Paradise, or *Lucifer* before his fall.

7. Thus granting evidence and certainty to live and die together like *Hippocrates* twinnes, or rather the latter to follow the former as closely as *Jacob* did *Esau* out of the womb; we may conclude, that as well the evidence, as certainty of that Assent wherein Christian faith consists, is in some respects lesse, in others as great as can be found in any science. \*Both, (in many, at least rightly enjoying the name of Christians,) are directly much lesse, whiles we compare particulars with particulars; as beliefe of severall Articles with Assent to demon-

demonstrative conclusions. The certainty notwithstanding of this generall resolution [ That all divine truths proposed in Scriptures, are most undoubtedly to be embraced, though with opposition to all other professions, ] is as great as can be found in any scientificall conclusion, because manifestly grounded upon evidence, as great as can be required in the undoubted *maxims*, or common principles of exact sciences. For unto breasts inspired with such inward comfort in this life, as may nurse hope of joies vnspeakable in the life to come; or unto consciences so wounded with the sting of sinne, as thence to conceive fearefull expectation of horrible torments after death: the wisdom of this choise [most firmly and constantly to adhere unto all divine truths whatsoever, speculative or practique, particular or generall, (though apprehended directly in themselves neither as evident nor certaine, but in some high degree of probability) rather then to endanger the hopes of life, or increase feares of death everlasting, either by open renouncing their profession, or unconstant wavering betweene the practices they prescribe, and the contrary which the world followes,] is most cleare and evident. In the judgement of such as will not be partiall for sensuality, against the evident testimony of meere naturall reason, the rejection of the former choise upon such experience of uncouth joies and terrours, includes more degrees of extreame folly and desperate madnesse, then can be imagined of certainty in any science, or of prudence in any other morall

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This I take it, is no more then what the learned Hooker in a Sermon upon the Prophet Habakkuks doubtfull cogitation (p. 3.) hath expressed: namely we make that which he calls *certainty of adherence* to have evidence for its ground, not of particulars, but of the generall choise here mentioned. Herein we agree, that this *certainty of adherence* unto particulars arises from their worth or consequence.

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rall consultation. No heathen Philosopher, though unwilling, because wanting all such experience, to renounce his profession, but would have condemned him as more brutish then any beast, that having such, would doubt to continue the former resolution. Now this firmnesse or constancie of adherence unto divine truthes in particular, thus grounded upon an evident and certaine apprehension of true wisdom in the former generall choise, may serve as the first difference of that *Assent*, which is necessary to the being or constitution of a true Christian, which primarily distinguisheth him from an Hypocrite or worldling. Whether more be not required to full assurance of our actuall state in grace, and favour of the sonnes of God, is hereafter to be discussed.

## CHAP. V.

*The severall kinds of evidences, whereof some are applicable unto Faith in respect of certaine Articles, others in respect of other: That the certainty of Faith in respect of divine truths not evident, is grounded upon an evident certainty of others: the property naturally arising from this difference of Assent, as it is of objects partly knowne and partly unknowne.*

1.  HE Conclusion last inferred as I maintaine not either against any lawfull authority that shall command, or learned divine that will instruct

instruct me to the contrary; so, left herein to my Christian liberty, I would advise men of mine owne profession, not to content themselves with such generall evidence or certaintie; albeit perhaps sufficient to some of their flock honestly minded, but dull in apprehension of particular divine truths. Wherefore, as well to encourage such as are come thus farre, to goe further, as to occasion the learned to looke more narrowly into these points; it will not be amisse to set downe the severall kinds of evidence, and which of them may in this life be had of points believed.

2. Evidence, according to the Etymologie of the Latine word, includes a cleare, distinct and full apprehension of objects present, and is most properly applied to the objects of sight. Amongst them, such are most evident, as are most visible, or apt to inforce their apprehension upon the eye: whence the *Sunne*, of all visibles is held most evident: because such as cannot see it, can see nothing, and hardly can any sight be so distempered, as to be mistaken in the apprehension of it.

Hence is this appellation translated to objects of the speculative understanding, because that faculty hath most affinity with sight. And with reference to it, those things are said to be most evident that are of easiest apprehension, or most apt to imprint their truth upon it. Such for the most part are mathematicall principles, common notions or *maxims*, general to all sciences. For scarcely can any distemper of body or minde, phrenzy excepted, work any distrust, *whether the whole be*

*not.*



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not bigger then its part, whether all right angles are equall, or whether ademption of equall portions from things equall, leave not such equality betwixt them as it found. And in this sense it will be impossible to assigne any object of Christian faith so universally evident, as these *maxims* are: for unto the meere naturall man, most divine truthes are distastefull, none so evident as to enforce their apprehension upon his heart, untill he be cured of his naturall distemper.

3. But as light to the eie, so to every other sense the proper object within just distance is most evident; albeit distemperance in them may more easily breed either a dulnesse in the apprehension, or an error in the composition: as cold in the head either obstructs or corrupts our smell, albeit odoriferous objects be present: bad humors either dead the taste, or by imprinting an apprehension of themselves, make meates sweete and pleasant, seem bitter, sower, or lothsome, according to the severall, ungratefull, noisome qualities, which they communicate to the organ. Vnto this last kinde of evidence all *Assent* to matters morall is more properly resembled; and upon this, such as write of mysticall Theologie, for the most part ground their discourses.

4. Besides these sorts of evidences, arising from exact proportion betwixt the passive capacities of particular senses, and the active force of the objects to imprint their shapes upon them; an evidence there is of bodily impulsion or motion: whereunto in the minde is answerable an evidence  
of

of instinct, or working, alwaies manifest in the effect, though the cause oft-times be hidden or doubtfull. An evidence likewise there is of bodily strength, eyther passive to sustaine contrary force or violence, or active to repell it by opposing the like. Proportionall hereunto there is an evidence of conscience, upon just examination alwaies witnessing, either our strength, or weakness to resist temptations; or our vigour, alacrity or dulnesse in doing of good. But this kinde of evidence belongs rather unto the triall of faith inherent, or our perswasions of it after we have it, then unto the objects or grounds whence it ariseth.

5. The Iesuite having defaced the image of his *Creator*, (as essentially good as true,) in his heart, and out of the reliques of it erecting an Idoll in his braine to represent the visible Church or Pope, (both which he adores as Gods for their veracity, though not for sanctity;) imagines no evidence possible in matters divine, but meerely speculative: and hence argues Faith to be an *Affent* inevident or obscure, because not evident after the same manner as Mathematicall theorems, or *common naturall notions* are to the speculative understanding, or the *Sunne, Moone, or Starres*, of the first magnitude to ordinary sights. As if an English-man, Dane or German, should conclude Italians, French-men, Spaniards, or generally all forreiners to be Blacke-moores, because not of the same complexion they themselves are. The like looseness we finde in some more ancient Schoole-  
mens

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mens collections, that the objects of faith are neither evident, nor properly intelligible, but only credible; because the propositions in which they are contained, are neither such *as every one that heares will approve*, nor such as have evident deduction from such apparent propositions. But the question is not of the universality or extent, but of the intensive perfection of evidence: & no man I think will denie, that many Truths altogether unknown to most, may be as intensively evident to some particular dispositions, as general *maxims* are to all. Otherwise *S. Paul* should have had no exact evidence of speciall revelations made to him, no Prophets of their clearest visions, not *Christ Iesus* himself of his fathers wil, in whose bosome he was; seeing he did not make that evident to the Iews. Every mans thoughts are as manifest to himselfe, as the principles of any science, though he cannot so certainly manifest the one as the other to his auditours. None of reformed Churches, I thinke did ever avouch, that he could make the Articles of faith evident to all endued with naturall reason: but that the spirit of God, which first revealed and caused them to be written in Characters visible unto all, can as evidently imprint them upon the hearts of al his childrē, what reason have we to deny? *Because faith is the argument of things not seene.*

6. A worke it were worth his paines that is not fit for very great, nor necessarily engaged to other good imployments, to observe how many opinions, which could never have been conceived  
but

but from a misconceit of Scriptures, have beene fastened to the Temple doore, as more certaine then Propheticall oracles. First, by continuall hammering of Schoolmen; afterwards by instruction given from the *great Pastor* to the Masters of Romish assemblies, which for the most part do but rivet the nailes which the other had driven, or drive such faster as they had entered, not without disturbance of their opposites. What a number of such opinions, as the *Trent Councell* ties our faith unto, as Articles necessary to salvation; were in ages last past meere Schoole-points held *pro & con*, by the followers of divers factions in that profession? And though these *Trent Fathers* do not expressly teach us, that belife is an *Assent* inevident and obscure: yet doth it binde us to believe it to be such, as none ever would have conceived, but from a mistaking of the Apostles words lately cited, which notwithstanding he uttered not any wayes to disparage the evidence, but rather to set forth the excellency of that heavenly vertue. He supposed, as shall hereafter be deduced, (nor doth that learned \* Iesuite, which long agoe had robbed the whole Society of ingenuity, and buried it with him in his grave, in his Commentaries upon that place *dissent* from us;) that faith is an assurance or instrument, by which the sonnes of God attaine not unto a kinde of *sight* or glimmering, but evident view of divine mysteries, altogether as invifible, but more incredible to the naturall man, then *Galilaeus* his supposed late discoveries to meere countrey men, utterly destitute of all other

a Ribera.



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helps, or meanes for discovering such appearances, besides the eyes which nature hath given them. Hee that said *faith is the argument of things unseene*, did never deny it to include an *evident knowledge*, or apprehension of some things present, which the world sees not: yet such as he there describes, it is to the regenerate only, or unto them whom God hath given this heavenly treasure as a pledge of his future favours. But regeneration, renewing of the inner man, or fruits of the spirit, are termes as unusuall for the most part in their schooles, as their schoole-termes are in common talke of the illiterate among us; and yet before our regeneration, or participation of Gods spirit, wee dispute of the *evidence* or *obscurity* of faith, but as blinde men may of the differences betwixt day and night, not able to frame any distinct or proper conceit, truly representing the face of either, though daylie hearing lively descriptions of both, or learned discourses above their natures or essentiall properties. But when God begins to open our hearts, that we may see our naturall misery; it is with us as it was with such as being borne blinde were restored to sight by our Saviour, (as for illustrations sake we may suppose) in the beginning of some dismall night some howers before the moons arising. At the first opening of their eies they might perceive an evident distinction betwixt the greatest darknesse incident to night, by tempests, stormes, or over-casting, and their wonted blindness; an evident difference againe betweene such darknesse, and light shortly after ensuing upon the remoo-

remoovall of clouds or apparition of star res. And albeit they did hereafter expect a clearer distinction betwixt this time, and that which they had often heard others call the *day*; yet easie it had beene to have perswaded them the Moones appearance had brought the morning with it, untill the dawning had cleared the doubt: during which, as the Sunne did nearer and nearer approach, the distinction betwixt day and night grew clearer & clearer. Evident it was now unto them, that the Sunne should in time appeare, although it selfe were yet unseene, whose actuall apparition could onely terminate the former expectation, and leave no place for further error, the brightnesse of it being able so fully to satiate the capacity of the visive faculty, and so all-sufficient for presenting other visibles, as distinctly and clearly as their hearts could desire to their view.

7 Though not of our outward senses, yet of the more excellent internall faculties of our soules, all of us have a naturall blindnesse from our birth: which he alone can take away, that gave bodily sight to such as had beene shut up in darknes from the wombe. The first thing that wee apprehend directly and evidently upon this change, is the difference betwixt the state of the sonnes of darknes and the sonnes of light: and this appeares greater and greater, as we become more conversant in the works of light; whence springs an eager longing after that marvellous glory, which in the life to come shall be revealed, whose apprehension, though in this present life, distinct and evident it

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a 1 Job. 3. 2

b Job. I. 14.

cannot possibly be; yet from a cleare and certaine apprehension, first of the Prophets light, then of the Day-starre shining in our hearts, it is evident unto us, that in due time revealed it shall be, as fully as our soules could wish. Beloved (saith S. Iohn<sup>a</sup>) *now we are the sonnes of God; and yet it doth not appeare what we shall be: but we know that when he shall appeare, wee shall be like him; for wee shall see him as he is.*

8 Even unto this great Apostle<sup>b</sup> *that had seene the glory of Christ, as of the onely begotten Sonne of God, the joyes which hee certainly beleaved to be prepared for the godly, and of which he stedfastly hoped to be partaker, were as yet unscene. But was either his beliefe, or hope, for this reason; lesse evident then certaine? Not unlesse we make an unequall comparifon, or measure them partially, referring evidence to one part or quality of the object believed or hoped, and certainty to another. As well the manner, or the specificall qualitie, as the distinct measure of those joyes he beleaved; were uncertaine, because not evident or apprehensible. But that God had prepared such joyes for his Saints, as no eye had seene; such; as their conceipt could not enter into the heart of man, whilest invailed with this corruptible flesh; was most certaine to him, because most evident from their present pledge: that peace of conscience, which passeth all understanding, kept his heart and minde in the knowledge and love of CHRIST IESVS, being an infallible evidence of those joyes which were not evident, the sure ground*

ground of all his incomprehensible hopes. This cleare apprehension of our present estate wee may call an evidence of spirituall welfare or internall sense, directly answering to that naturall evidence or certaine knowledge which men have of their health, or hearty cheerefulnesse, when their spirits are lively and their bodies strong, not disturbed with bad humours, their mindes not cumbred or disquieted with anxious carking thoughts. Of erroneous incident to the intermediate state betweene the sonnes of darkenesse, and the sonnes of light (if any such there be,) or to our first apprehensions of this change, and of the meanes to avoide them, the Reader shall finde somewhat in the two next Sections of this booke, but more particularly in the *Treatise Of the triall of Faith, or Certainty of inherent grace*. In this place wee onely suppose, as there is no living creature indued with those animal spirits that quicken the organs of bodily sense, but evidently feeles paine or pleasure: so is there none truely partaker of the Spirit of God, but hath or may have an evident feeling of this joy and grieve of conscience; which is to other objects of knowledge truly spiritual, as is the *touch* to the rest of our senses: yet may we not thinke this feeling to be alike evident in all. For one living creature excelleth another in apprehension of proper sensitive objects, all alike evident in themselves; but so are not the senses or apprehensive faculties of severall creatures, alike nimble, quick or strong.

9. But for mine owne part, the opinion gene-



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rally received amongst the schoole-men and other learned Clarkes, that faith in respect of speculation or discourse, should bee an *Assent* unevident, hath made me often to suspect my dull capacity in matters of secular knowledge. *Aristotles* Philosophy I had read over, and yet could I hardly call any conclusion in it to minde, that might with greater evidence be resolved into cleare unquestionable principles, the most effects or experiments, which revolution of times afford, may bee into the disposition of a providence truly divine. And considering with my selfe how grossly he should often faile, that would undertake to set forth a comment of my inward thoughts, by observation of my outward actions; when as no alteration of times, of persons, or places, ever swarved from the rules of Scripture: I rest perswaded, that the same divine providence which guides the world, and disposeth all the actions of men, did set forth these everlasting comments (which never change) of his owne consultations or decrees concerning them. Againe, acknowledging this eternall divine power, alike able to effect his will and purpose by ordering the unruly wils of this present age, though their policies be of a contrary mould, to such as heretofore we have heard hee hath defeated: the former inference as it seemed more religious, so more evident then our adversaries make; when, from a supposition onely of some infallible authority in some present Church, they presently assume, it must reside in the visible Romish Church representative: yet this collection they

they hold evident by the habit of Theologie, albeit they admit no discourse in *Assent* of Faith, which is their second fundamentall error in the doctrine of life, another maine roote of Romish witchery. For thus farre at least all the Sonnes of God make faith to be discursive, that from evident experience of Gods favours past or present, they alwaies infer a certainty of the like to ensue. To the most of them in their distresse, it was evident that deliverance should be sent unto them; although the deliverance it selfe were not so, although they distinctly apprehended not by what meanes, or in what manner it should be wrought. The immutability of Gods decree concerning the salvation of his people, whether generall or particular, being as well knowne, as the stability of his covenant for vicissitude of day and night, or other seasons: the godly even while they were themselves beset with sorrow, and every where environed with calamity, or saw the Church almost overwhelmed with universall deluges of affliction, might resolve for the generall, (that all in the end should turne unto their good, that continued in faith and love to the Redeemer,) as undoubtedly, as men at mid-night may gather that the Sunne shall arise, though they know not in what manner, whether under a cloud in a mist, beset with vapours, or appearing in his naturall brightnesse. Thus (saith the Psalmist) <sup>a</sup> *Heaviness may lodge with us for a night, but joy cometh in the morning.* Yea, <sup>b</sup> *thus saith the Lord, which giveth the Sunne for a light to the day, and the courses of the Moone, and of*

<sup>a</sup> Psalm. 30.  
v. 5.  
<sup>b</sup> Ier. 31. v.  
35. 36.

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*the starres a light to the night, which breaketh the Sea when the waves thereof roare, his name is the Lord of Hosts. If these Ordinances depart out of my sight, then shall the seed of Israel cease from being a nation before me for ever.* Doubts againe in other points, apprehended and assented unto, though but conditionally or imperfectly; yet by the habit of Christian faith, are finally resolved into the article of the divine providence; which is to most other articles, as undoubted principles are to scientificall conclusions: whence faith admits such discourse, or resolution as hath been mentioned in the former books.

10. A speculative evidence likewise there is, intensively as perfect as can be expected in most demonstrative sciences, (but infinitely more pleasant, though we respect only the transient delight of actual contemplation,) and extensively no lesse, though not for facilitie of its apprehension, or number of persons to whom it so appeares; yet for the multitude of necessary inferences upon one and the same subject: all which might appeare most evident to all, were not many of us wilfully blinde, slothfull or carelesse, and yet discourisive too, because analytical; the resolution I meane of Euangelicall testimonies into Propheticall predictions, legal types or historical figures of the *Messiah*, as in due place (by Gods assistance) shall be manifested. If any object, that this resolution can be evident onely upon supposition, (if the Scriptures of the old Testament were from God) I must answer him, in the words of our \* Saviour, *Search them.* For their characters, rightly takē,  
evi-

• Job. 5. 39.

evidently signifie their undoubted antiquitie to be greater, then any record he can bring of this distinct vicissitude betwixt day and night, summer and winter, seed time and harvest, or other seasons; the possibility of whose interruption in times past, may from some extraordinary changes within our memory, be argued with greater probability, then any can possibly be brought, why the bookes of holy Scripture should be suspected for new and counterfeit. And the antiquity of the old Testament being evident, the admirable consonancie of it with the new, and multitude of manifest experiments in every kinde, fully answerable to their rules, better ascertaines the truth of Gods promises contained in them, then any induction naturall reason can frame to prove, either the vicissitude of times or seasons, or revolution of the heavens, to have been since the beginning perpetuall. The truth of which conclusion, as of many others in Philosophy, for which great Artists think they have demonstrative reasons, I professe I much better believe, and more evidently know from Gods covenant, to this purpose recorded in sacred Writ, then from all the writings of Philosophers, or any reason they or I can bring, or our successors shall be able to finde, although after us they study this point till the foundations of the earth be shaken, the elements melt with heat, and the heavens be gathered like a scrole. Yea further, to me it seemes an evident demonstration frō the effect, that there is such a subtile Politician as we call the divell, which cunningly



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ly bewitcheth or blinds the eyes of mens soules, or else with golden balls averts them from looking unto those heavenly mysteries, in that they seeme either incredulous, or improbable unto such, as can discern the truth of curious and abstruse conclusions in secular arts.

II. Lastly, of those Articles, which seeme to flesh and blood (as is their distinct apprehension even to Gods children in this life) most impossible, *the possibility* is directly evident: That they shall actually be accomplished, depends upon resolution of promises made to us in Scripture, into his fidelity that hath promised; whereof we have evident and full assurance. The one rank of especiall marks, whereat these present meditations aime, shall be, to set forth these severall evidences in the articles whereto they properly belong; as the evidence of possibility in the Articles of creation, and the resurrection of our mortall bodies, the evidence of speculation in the Articles of the Godhead, divine providence, of Christs incarnation, life, death, passion and resurrection, the evidence likewise of internall sense, answering to touch or taste, in the doctrine of Originall sinne and life everlasting. Not, that *assent*, in respect of this object, can be evident to mortality, but that there may be a cleare distinct apprehension of such a disposition as hath beene mentioned, of body and minde more then naturall, inclining our soules with patience to expect the accomplishment of those promises, concerning joyes unspeakable in the world to come; which though never formally represented,

represented, may notwithstanding, be fully assented unto in this life as certainly future, from sure experimēts of his fidelity & ability that exhibited this present pledge or assurance: whether the certaintie of future matters, yet unseen or undistinctly apprehended, can possibly in this life be as great, as the evident certaintie of their present assurances; or whether delay or long expectation necessarily weakē faith, as excessie in length makes bodies of equall strength more easie to be broken then if they were shorter, hath a more fit place to be disputed in. The evidence of Faith answerable to the evidence of bodily motion or impulsion, must be reserued (as Artists do difficult problems) as an appendix to this work finished: he that is desirous of information in this kinde, may finde rules not altogether impertinent to this effect, in such as write of the trial of spirits, or mysticall Theologie.

12. Here some happily will demaund, whether this *Assent* we treat of, being of things past, present and to come, or of things partly scene, and partly unscene, bee properly termed faith in respect of all, or some of these onely? For ought I have observed in Scripture, or from the common use of speech, the name of faith is given to it especially in respect of things past or to come, which are unseen: but this I dispute not. It sufficeth that the habit of inherent grace, whereby wee formally assent unto all the objects of Christian faith, (whether they include a relation unto times present, past, or to come) is one & the same, and may in part be defined, An *Assent* unto supernaturall truths

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truths revealed in Scriptures, *firme* in respect of all, *directly evident* onely in respect of some. Or if any will exclude evidence from the definition, because not incident to those objects, with reference to which this habit originally takes his name, let him say it is a *firme infallible Assent unto supernaturall truths already past or hereafter to be manifested, grounded upon an experiment all evidence of others present, or upon a true knowledge of scriptures divine truth, or such points as they teach, indefinitely considered, without peculiar reference to this or that time.*

13. From these discussions about the imperfect evidence or certainty of some, the inexhaustible capacity of all, and the incomprehensibleness of the two finall objects of Christian faith, *life and death everlasting*, the one distinctly apprehended in its pledge or assurance, the other in its presignifications, it may appeare, the most native property of this *Assent* thus far differenced, is admiration & horror. Admiration is properly of things rare and excellent, knowne in part, but not comprehended, so as the more we know, the more we desire to know of them. This affectiō it was which first brought forth philosophy, according to the dunticall proverb, *propter admirari ceperunt homines philosophari*: and as an excellent Philosopher tels us, mindes naturally disposed to admire things strange, secret or uncouth, are the fittest for this study. Belike, want of this disposition in moderne wits hath beene the cause we have added so little to the invention of the ancient in this noble science. Nor should I much deplore this defect

fect in us, that have given our names unto divinity, if the lesse wee minded such problems as nature propounds, the more earnestly wee set our affections upon heavenly things, or more faithfully employed our best faculties in discovering these celestial objects, in themselves much more worthy of contemplation, as distinctly apprehended in part; albeit the latitude, length and profundity of their internall credibility, be infinitely more incomprehensible. In all which respects they are more apt, as to begin, so to continue a longing after that which is behinde. But I know not how, the Philosophers fields looke like gardens, and the Paradise which wee are set to dresse, like an heath or wildernesse. The theoricall part of Theologie becomes loathsome unto many, being for the most part wholly attired in slovenly termes of triviall Arts; whiles the beauty of the practique is thought chiefly to consist in the flourish of Scripture phrases, or embellishment of popular discourses, with divine sentences, most admirable (I must confesse) in themselves, but like *Scanderbegs* sword in a weakelings arme, vsually loosing their edge and strength, whilest not mannaged by that affection or disposition from which they sprung. Nor is it possible the Prophets flowers should retaine their native odour of life in our lippes, without such influence from our hearts as they had from theirs. Nor can our hearts be fitly qualified for this purpose, without a deepe and penetrant apprehension of what they have discovered: or new discoveries of our owne, without assiduous  
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and accurate observation of that heavenly order, exact proportion and sweet aspect, which the severall rows of these plants of life, growing in this great nursery of wonderment and admiration, have each with other. Hee that thinks as much hath beene, as can be said, concerning these divine Mysteries, hath doubtlesse forgotten who is their Author; and saith in his heart, *God is growne old*, or the *Spirit* weary of teaching his Children. Let us therefore as many as be or would be perfect, be so minded as the Apostle was:  *Doubtlesse (saith hee) I think all things but losse for the excellent knowledge sake of Christ Iesus my Lord: for whom I have counted all things losse, and do judge them to be dung, that I might win Christ. That I may know him and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death. If by any meanes I might attaine unto the resurrection of the dead: not as though I had already attained unto it, or were already perfect: but I follow, if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus. Brethren, I count not my selfe to have apprehended: but this one thing I doe, forgetting those things which are behinde, and reaching forth unto those things which are before, I presse towards the mark for the price of the high calling of God in Christ Iesus.* This observation in this place I rather touch, because who list to examine, shall upon sure triall finde, that admiration springing from calme and quiet contemplation of harmony amongst these heavenly mysteries, will bee as an armour of prooffe to his most firme and best

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*Assent*, better enabling it to resist all the fiery darts of Satan, especially to neglect the wanton allurements of the flesh, or fairest proferres the world can make; then the strongest perswasions hee can inforce upon himselfe, by perpetuall gazing upon that point whereat wee all hope to arrive, but from whose direct aspect it would argue no error sometimes a little to deflect our course, and to have our sailes filled with these sweet and gentle blasts, which may well stretch our hearts with joy, but never puffe them up with pride.

14. As for the contrary affection of horror and astonishment, arising from the sting of conscience, imperfectly representing the unknown terrors of that dreadfull day, & casting our soules as it were into a spie or grudging of that deadly scorching fever, wherewith the wicked and impenitent shall everlastingly be tormented: the best course were to stop the progresse of it by subtracting the fewell. Yet seeing these our mortall bodies can never be free from matter too much of this disease, it will not be much amisse for the best of us to allot selected howers for the attentive hearing of such complaints, as our owne consciences upon just occasions will present unto us; or otherwise, when none are offered, to addresse our contemplations to take a perfect view of that infernall region where no goodnes grows, nor misery ever fades. No danger can accrew from either practice, but rather great advantage to sinfull soules, if not possessed with prejudicial cōceits of utter exclusiō from that eternall league of grace and peace, or  
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of absolute damnation to that lake from which is no redemption. But to what use the contemplation of hell torments may serve Gods children, at the full (by Gods assistance) in the last Article of this Creed.

## CHAP. VI.

*The mutuall affinity betwixt truth and goodnesse : the reall Identitie of the will and understanding : that the Assent of Faith cannot be so appropriated to the one as to be excluded from the other : that admitting such a difference betwixt them as true Philosophy may approve; faith in respect of some objects must be attributed to the wil, in respect of others to the understanding : the originall of difficulties in assenting to morall objects, or of the naturall mans backwardnesse to beleieve truths divine: what dependance other Christian vertues have on faith : that to adhere unto divine revelations as good, not simply considered onely, but comparatively; or with opposition to any other good, is altogether as essentiall to Faith rightly Christian, as to believe or acknowledge the for true.*



Nto some not ill affected towards the truth which we seeke, perhaps the manner of the search may seeme injurious unto Christian faith, in that restraining it to *Assent*, wee may be thought to confine it wholly to the understanding, the greatest glory of whose prerogative consisteth in reformation of the will; and this a  
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cure in some mens judgements not dischargeable, but as it were by personall residence in that part or faculty of the soule. And unto some great Divines it seemes improbable, if not impossible, that faith being no *aggregated accident*, but one *pure, immixt, simple* quality, should have its seate in two divers subjects or mansions: for such they account the *will* and *understanding*; because, as they suppose, they are two severall parts or faculties of the reasonable soule, really distinguished one from another. But in the Philosophie which wee have learned out of the best professors of that science which hitherto it hath beene our hap to light upon, the objected difficulty can have no place: rather this erroneous imagination of such a distinction betwixt these faculties, hath plunged the maintainers of it in such foule inextricable errors, and driven them to such miserable endlesse shifts in matters morall, and theologicall of greatest consequence, as every intelligent man would abhorre; nor need any be put unto the like, that hath more Philosophy then onely to serve, as we say, from hand to mouth, or can bespeede themselves of as much as they have use for elsewhere, and not take all upon trust from *Aquinas* or his followers.

2. Yet for the defendants of such a reall distinction betwixt the *will* and *understanding*, it may be alleadged that the one hath *Truth*, the other *Goodnesse* for its proper object, and divers objects argue diversitie of faculties: but this is not true, unlessse the objects be really distinct, rather opposite then subordinate, or mutually included one



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\* Sicut in rebus inanimatis appetitus est inclinatio naturae in aliquid, & dicitur appetitus naturalis, ita in natura intellectuali appetitus est inclinatio naturae intellectualis, in quantum intellectiva est: propterea omnis actus voluntatis est inclinatio actualis ipsius naturae intellectualis: & dicitur inclinatioem actualem talis naturae, & inclinatioem voluntatem pro eodem accipiuntur.  
Ferra. in cap. 88. lib. 3. Aquin. contra gentes.

within the other. Seeing as well colours as sounds, smells as tastes, are sensible; and yet it cannot be truly sayd that colours are audible, sounds visible, tastes odoriferous, or odours tastable: wee hence rightly gather, that these foure sensibles are apprehended by so many severall senses. But it is quite otherwise in *Truth* and *Goodnesse*: for if we grant, as colours are of sight, or sounds of hearing, so *Truth* to be the proper object of the *understanding*; needes must that faculty be delighted therewith: and seeing delight, (as all grant) is an essentiall branch of *goodnesse*, impossible it were the understanding should delight in truth, save onely in as much as truth is *good* and *pleasant*.

3. Againe, seeing entity and transcendent goodnesse are alwaies of equall growth, and not the meanest amongst creatures altogether inanimate or meere naturall; but hath a peculiar inclination to its proper good, whereof it hath no sense or apprehension: needes must the intellectual and most noble faculty of man bee inclined to truth, in whose contemplation it so much joyes. \* Now what in natures inanimate we call a propension or inclination; in creatures indued with knowledge is properly called an appetite or desire. For (as was observed before) it is all one, whether we say a sensitive creature hath an inclination or appetite unto good: whence, if the *understanding* either formally be, or include an inclination to truth; it must needes either formally be it selfe, or necessarily include an appetite of the same: and this appetite or desire either is sensitive or rational:

nall: if but meere sensitive, it is brutish; if *rationall*, it is essentially and formally a *will*. For even such as admit the former distinction, cannot better define the *will* then by a *rationall* appetite; or inclination of the intellectuall nature. Thus it appears that goodnesse is essentially contained in *truth*, and the *will* intrinsically included in the *understanding*. But more apparent is the like mutual inclosure of the *understanding* in the *will*. For on what good soever that nature, entitie or faculty, we would have signified by the name of the *will*, is or can be bent; needs must it know it, or else move unto it as earth and stones doe unto their proper place: and all knowledge is either an act of sense or understanding; if by the meere sense the *will* know the good to which it tends, it is but brutish; if by *understanding*, so will either formally is, or essentially includes such an act as wee call *Intellection*.

4 The issue of these perspicuous and demonstrative collections is, that this *Assent*, whose differences wee seeke, cannot without evident contradiction be appropriated to the understanding, and excluded from the *will*, or so attributed to *will*, as to be excluded from the *understanding*. Hee that grants it to be in the one, and denies it to be in the other, must affirme it to be in both, and deny it to be in cyther: for the acts of both are so essentially linked and combined, that wee cannot expresse so much as any true conceit or notion of the one, but by the other. Every choise essentially includes a *will*, every approbation a choise,

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\*Ex hoc enim quod Deus est intelligens, sequitur quod sit volens. Cum enim bonum intellectum sit proprium obiectum voluntatis, oportet quod boni intellectum, in quantum huiusmodi, sit volitum: intellectum autem dicitur ad intelligentem, necesse est igitur quod intelligens bonum, in quantum huiusmodi, sit volens. Aquin. c. 6. tra Gen. lib. 1. cap. 72.

and every Assent an approbation. Yet what it is to *understand*, cannot better be notified, then by some of these acts, acknowledged by all as essentiall to the will; as by an assent or approbation of what we apprehend as true, or more probable then the contrary. All truths which wee understand, are cyther simply necessary, or comparatively more probable, then such as may stand in competition with them. In our Assent to truths apprehended as simply necessary, there is as formall a rejection of all incompatible opinions whatsoever, as there is of a knowne evill in respect of an absolute good. In every Assent againe to truths more probable then others of the same qualitie, there is as formall a choise of the one part, and as voluntary a refusal of the other, as there is of greater good before a lesse of the same kinde; so, that every act men would seeme to appropriate most to the understanding, is properly, essentially, and formally, a *volition* or *willing*. That such acts againe, as they appropriate to the will, and call *volitions*, are essentially and formally *intellections*, is most evident. For if a man should ask what it is to *will*, the answer could not be more formall and proper, then to say, it is to *understand a thing as good*, at least as good unto the party understanding. This is \* Aquinas owne collection; *Deus est intelligens bonum, ergo est volens*: God must be said to will, in that he understandeth good. The reason of this mutuall combination betwixt these acts is as cleare, as the combination it selfe. For there is no truth so meere-ly intellective or contemplative, but essentially ends

ends in goodnesse, because it delights the contemplator. And even of Mathematicall Theoremes, wherein seemes least appearance of any good; the more certaine, more usefull, or fertile of evident, though meere speculative consequences, is held the better, and more delights the author, or inventor. Nor is there any morall goodnesse so essentially practicall, or opposire to speculation, but essentially begins in truth: for to appeare good onely, and not to be truly such, is evill and not good. Briefly, *Goodnesse* is the essentiall crowne of truth, and *Truth* the essentiall ground of Goodnesse: whence, if wee will use accurate and scholastique termes, and ground our speech upon the internall nature of the subject wee speake of, not upon such extrinsecall references as it hath to severall objects, or denominations given from them to it: every act of the intellective nature must of necessity be formally and properly both a volition and intellection. Vpon just reasons therefore do wee make believe an *Assent*, or inclination of the intellective nature, not appropriating it eyther to the will or understanding: albeit such as acknowledge a reall distinction betweene them or their acts, should in reason place it rather in the will, because the objects of it are rather morall, then meerly speculative; nor can wee ever understand them aright, but wee must understand them as good to us. But though so to understand any object, be the clearest and best notation, or definition that the most acute follower *Aquinas* hath, can give of *will* or *volition*: yet unto many not much addicted un-



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to eyther, it will, I doubt, seeme a doctrine new and strange, that we should will whatsoever wee understand to be good to us.

5. But *Truth* (I hope) shall not be worse entertained by the Ingenious and courteous Reader, because a stranger. Rather then it should, it shall learne the common language after some brieve advertisements for avoiding the errors thence occasioned, or for discovering the originall of the former unnecessary distinction; which doubtlesse was for want of another, more needfull betwixt our intellection or approbation of *good*; whilest simply considered in it self, and whilest compared, either with some other more familiar *good* we must forgoe, or some evill which would befall us, if we should continue or accomplish our former choise or approbation. For as a candle, though as truly bright as visible, remains onely visible, and rather obscure then bright, while actually compared with the mid-day Sunne: so our unwillingnes to purchase the good which we late approved, appearing most cleare & evident from a ctuall refusall of it, and free choise of the contrary; when we come to examine the termes or conditions upon which it is profered, doth quite overshadow and drowne all former acts of our will, or desire to have it as simply considered, and leaves only a conceit of it, as true, in the braine. Yet that both are properly acts of the *will* or *desire*, is most apparent in matters of secular use or commodity. For every man knowes, it is one thing to desire a commodity simply, another to accept it at such a rate.

rate. A mans unwillingnesse to give five hundred pound for a Farme, doth not argue his unwillingnesse to have it *gratis*; or if hee perfectly knew another purchase to be as well worth a thousand, his willingnesse would be the same to have it for five hundred, as to have the former *gratis*. Thus many divine truths are in our first apprehensions assented unto as good, and therefore truly willed whilest simply considered: which yet we evidently refuse, or *will*, when we come to question about their price. And this later act obliterating all impression of the former, we usually appropriate *that* unto the understanding, though as much belonging unto the will. For I never knew any so idle or dissolute, but would divers times wish he were like some godly men, whom he will not imitate, and yet his wish to be like them is as proper an act of the will, as his unwillingnesse to imitate them: this later notwithstanding we usually appropriate to the will, though equally appertaining to the understanding; would wee make an equall comparison. In the former we cannot but will divine truths simply, because simply considered we understand them as good: in the later we do not therefore truly will them, because wee doe not at the instant of choyse apprehend or understand them as good, being compared either with some enticing sensuall good, or much feared evill, which their prosecution would deprive us of, or procure us. For, as in the article of *everlasting life*, by Gods assistance shall be shewed, it is impossible the intellectuall nature should will, or

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chuse a lesse good before a greater, unlesse there be a defect in such acts, as are confined unto the understanding, even by such as distinguish it from the will: as, either the representation of the good, in grosse acknowledged for greater, is not formal, distinct or cleare; or because the apprehension is dull, or the impression weake. Here it contents me, that in this resolution I follow our Apostles forme of speech: *To will* (saith he) *is present with mee, but I finde no meanes to performe that which is good.* Thus he attributes the first act of the intellectualive nature, whereby he assented unto divine truths contained in the law of God, as good, whilst simply considered; unto the will: that afterwards he effected not the purchase of what he so willed or approved; he ascribes not to any peculiar defect in the will, but to want of abilitie, arising partly from the strength of sinfull affection, partly from weaknesse or insufficiencie of Assent, or inclination of the minde, as it comprehends both the will and understanding.

6. But is there no difference betweene *Truth* and *Goodnesse*? no use of any distinction betwixt the will and the understanding? Yes, wee deny not all, but had rather seeke a true difference betweene the one couple, and a commodious distinction betweene the other. *Truth* precisely considered includes a right apprehension, or representation of the object, whether a actually or possible. As the representation of a winged horse, or Hippocentaur, or Chymera, is false, but of a winged Eagle true; because the Eagle actually is, the horse

horse possibly cannot be such: although it were all one in respect of our ends or purposes, whether the Eagle had fowre feet without feathers, or the horse wings without feet. *Goodnesse*, as in common use of speech it is made the peculiar object of the will, besides the true representation of the object, or conformity of our imagination to it, as having actuall or possible *being*; includes a conveniencie in respect of us, or opportunity of furthering our desires. That properly is good which is agreeable; that bad which is contrary; that indifferent which is alike farre from contrarietie, or agreement to, such affection as we have or should have.

7. Notwithstanding this distinction; whilest we consider the whole latitude of objects good and true: *Truth* and *Goodnesse* in morall matters fully apprehended, are in a sort coincident, altogether as unseparable as sound and melody are in a pleasant consort to attentive eares within iust distance. And as of sounds preceived by one and the same eare, some are dissonant, some consonant, some neither one nor other to the internall harmony or constitution of our soules: so of truths assented unto by one and the same intellective faculty, some are pleasant, some distastfull, some indifferent in respect of our desires, or morall purposes. Such as are either indifferent in their nature or essence, or unto some certaine point or degree of apprehension, we are sayd to apprehend or conceive, as meere true. And this apprehension or conceit, we usually appropriate to the understanding; not that it absolutely  
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excludes every degree, or branch of goodnesse, but all besides that immanent delight which floweth from the bare representation, or is comprised within the impression made upon the apprehensive faculty, never diffusing it selfe into any other part of the soule, save only that which first entertaines and embraceth the object, unapt either by internall nature or imperfect apprehension to make any further entrance. As the bare quality of light, though not accompanied with any other visible ornaments, after long darknesse pleaseth the eye: so doth the meere dispelling of ignorance (which is as blindnesse to the minde) or cleare manifestation of truths, how abstract and simple soever, if before obscure and unknowne, necessarily delight the understanding, & therefore containe as many degrees of goodnesse, as they quench of our naturall thirst after knowledge. So true it is what was intimated before, that the most slender truth we can imagine, is a *surface* (not meereley Mathematicall, but Physicall) of goodnesse: the greatest *good* we can desire, but a solidity of truth. Whence as *truth* and *goodnesse* are one in that incomprehensible fountaine from which they flow: so shall our apprehensions of them, when we come to a distinct view thereof, be coincident. For it includes a contradiction, that we should apprehend the truth of that object, in whose actual contemplation or apprehension consists the greatest felicity our humane nature is capable of, otherwise then as the greatest good conceivable. Such is the glory of the Godhead, bodily dwelling and  
per-

personally shining in the *Man* CHRIST IESVS. This is a truth so cleare, so sweet and solid, as will in the first moment of its distinct apprehension throughly quench our extreme thirst after knowledge, and at once more fully satiate all our desires, whether of *truth* or *goodnesse*, then the light of the Sunne in his strength doth the appetite of sight. So strict is the cleare union of his *truth* and *goodnesse*, both infinite in him, and will fill every corner and angle of our apprehensive faculties, even whiles the sight thereof enlargeth our capacities to comprehend ten thousand times more then before they could. So forcible againe is the attractive influence, thence diffused throughout our soules, as will perfectly unite our most distracted appetites or inclinations into one maine flame of desire *to continue holy, as he is holy*: we shall not then say, *This* is profitable, *That* is pleasant, but *yonder other* truly good and honest. For this sanctitie, whereby we are made conformable to that *Holy one*, and capable of his glorious presence, shall become all in all, as it were a perfect unity of the former Trinity.

8. But in this life, from imperfection partly of the objects apprehended, partly of our apprehension, we frame unto our selves distinct conceits, as of *profit*, *pleasure* and *honesty*: so likewise of *truth* and *goodnesse*. That truly is a morall good, and absolutely honest, which qualifies our soules for better attaining that blessed sight of our Redeemer. To our nature taken in this life, as it is, all *that* generally is good and the compleate object

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ject of mans corrupted will; which, besides the delight directly arising from the representation of its nature or possession of its right shape or resemblance, inflames other parts of the soule with a desire of further union with it, or more real fruition of it; and emploies our motive, or pratique faculties for bringing the match about. Rightly to apprehend or finde out the true conceit or notion of *Temperance*, or that harmony of affections which is required to this or other morall vertues; doth as much delight the soule, as contemplation of those Mathematicall proportions betwixt sounds, whence melody results. But so to apprehend this vertue, as to take denomination from its acquaintance; includes further such a love and liking of this *Idea* or image in the braine, as causeth us to submit all our affections to it, to adiect our best abilities to the service of it, and direct our actions to attaine familiarity with so beautifull and chaste a mistress, as it represents. All morall knowledge, if it be perfect, includes as great a delight in the exercise or practice of duties subordinate, or in the internall sense of that consort or concordance the sensitive affections have one with another, and all with reason, as men vsually take in the hearing of melodious sounds. For practice or right composall of affections, being the end (as the Philosopher teacheth) of all morall discipline; knowledge in that subject is imperfect, unlesse it bring forth good actions with joy. Whence a meere contemplator of moralities, and a moralist differ; as if a Musitian

tian besides his skill to fet a grave or pleasant lesson, shold further out of the honesty of his minde desire to heare it perpetually sung, or to have his spirits alwaies so composed as they are whilst externall harmony workes upon them. But as a man either by dulnesse of hearing, farre distance, or intentivenesse on other objects, may perceive the sound indistinctly, and yet be nothing at all affected with the melody: so may he likewise have an imperfect or confused notion of morall doctrines as true, without delight in their practice, never moved with that internall harmonic of affections, which is most sweet and pleasant to all such as have their wits at home, and their minds attentive to such musick.

9. That this sufferance of our imaginations to wander abroad, of fixing our desires on forraine objects, doth either altogether hinder the forcible impressions of morall truths upon our soules, or work such disturbance in our conceits, as great noises do in men intente unto contemplations; needs no further confirmation then every mans owne experience. The reason is as plaine as the thing it selfe is true; for even our most abstract speculations or apprehensions suppose an inclination of the soule, though this in some be scarce sensible, because but weake, as the object is but slender; in others much weakned, either for want of positive attention, or reniteney of some contrary inclination. The ground of this assertion we take as granted by all; because, for ought we know never denied by anie: that whether the vegetative,  
s. n. si.



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sensitive, and intellectuall faculties have three distinct soules or substances for their severall originals, or all spring from one; the inclinations of all three are so united in one common center, that the intention of one doth alwaies hinder the execution of what another intends, and diminish the native force of the soule in all by dissipation or distraction. Thus intention of minde (as hard students know) much weakens the digestive faculty, by this meanes comming even with the belly, whose service most hinders all true deupcion or contemplation. But more offensive are the contrary inclinations of one and the same facultie, when they come to band directly one against another. From this division of inclinations within us it is, that Mathematicall truths are easily assented unto by youth; which as the <sup>b</sup> Philosopher observes, rather recite morall duties by rote then believe them, because these in his phrase of speech are not known but by experience. And seeing experience, as he else where notes, ariseth from many memories of the same object, all presupposing distinct apprehensions of its truth: Impossible it is youth should either have experience, or true knowledge of moralities untill affection or passion bee asswaged. Nor do these whilest unnurtured, disenable young men onely for action, or practice of what is good (as the same Philosopher, or some for him may seem to say): rather even this backwardnesse to practice, they especially effect, by disenabling their apprehensions. For knowledge, or perfect apprehension applied to these

<sup>b</sup> Arist.  
ethic. lib.  
6. cap. 8.  
longum e-  
nim tempus  
experien-  
tiam facit,  
nam & hoc  
aliquis con-  
sideraverit,  
cur Mathe-  
maticus  
puer fieri  
queat, sapiens  
vero, sive  
physicus non  
queat. An  
quod illa  
abstractione  
ne constant,  
horum au.

these subjects we speake of; besides, a representation of their logical truth or correspondencie, includes an impression of their esteeme, upon that part wherein the affection is seated. The want of disposition to receive such impression, or rather the temper most opposite to it, is that, which in Scripture is called *hardnesse of heart*.

10. From these grounds of true Philosophy we may reduce the reasons, why the naturall man so hardly assents to matters of his owne salvation, unto these two heads. The one, because they are so directly opposite to the chief object of his corrupt desires; the other, because these are so strong and deeply diffused throughout the substance of our soules. For all affections set on matters contrary to these we should affect, according to the degrees of their strength more or lesse, either muffle or sheath the edge of our wits, that they cannot pierce into truth or goodnesse, or weaken that intention of minde which should (whether actively or passively) work the mutuall penetration betwixt truths proposed, and the apprehensive facultie. Thus we see by experience, that men prove most expert in those arts or sciences, where-to they are most inclined by nature; and are, though otherwaies dull oft-times, very witty in that subject whereon their desires are chiefly set, their conceits in others being vsually but forraine and borrowed from their delightfull apprehensions of matters most familiar. Our readinesse againe to believe whatsoever is pleasant to our nature, or lies in the way to our especiall purposes, plainly

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sem principi  
pia ab expe-  
riencia sunt?

Και τα μὲν  
ἢ πνευματικῶν  
οἰνῶσι, ἀλλ-  
λα λήγουσι.

plainly argues the backwardnesse of our beliefe in divine mysteries, to be usually if not wholly, from naturall propensions to sensuality or secular contentment. And that the former unaptnes in youth, especially to perceive truths morall or theologicall, doth not spring from any inherent dulnesse in the Intellective faculty, were the motions of it towards such points proposed free and unfettered; is evident, in that their wits are in that age, for the most part sharpest, and able with ease to perceive the truth of such Mathematicall conclusions, as will hardly enter into riper judgements: much lesse doth this inconvenience spring from any faintnesse in their endeouours, for their spirits are most lively; therefore onely from the abundance of affection or heat of passion, which secretly dissuade their understandings from all acquaintance with such objects as are repugnant to themselves. <sup>a</sup> *I said of laughter (saith the wise King) thou art madde, and of ioy and pleasure, what is this thou doest?* Now these being the chiefe marks whereunto young men stretch their wits, seldome have we seene any of that rank without extraordinary education, to recover their right minde in matters pertaining to God; untill he binde them on their beds of sorrow, and scourge them with the rodde of affliction. But then they become more docile auditors of sacred lore, then men of mature age are (unlesse formerly accustomed to penitency, or long trained in the schoole of Christ;) because the affections of youth, though more violent in their motion, are not so stiffe or stubborne in

<sup>a</sup> Eccles.  
2. 2.

in the habit, and young mens hearts even because unconstant or lesse settled, are more apt to repent, then old mens are, oft-times hardned by affliction, through too much constancy in their wonted courses. No man I think, hath eyther so much or little acquaintance with sudden passions, as to be ignorant, that their violence } for the time being, quite blindes the soule, in such matters, as at other times it sees most clearly, and drawes it oft-times to a liking of what it otherwise hath condemned. From which experience, reason free from partialitie will collect, that strength of habituall affection makes us uncapable of divine knowledge, partly by hindering the native clearnesse of the apprehension, partly by weakning the *Assent* or adherence to what we apprehend, partly by breeding an obstruction in the soule, or by resisting the impression of such truths as contradict and countersway them. For sudden or violent passions differ from strong habituall affections or desires, but as actuall motions do from inclinations or propensions.

11 From these considerations we may gather, that the usuall distinction betweene the speculative and practique understanding and the will, ariseth not from any diversitie in the faculty, but onely in the objects willed or understood. For of them some have affinity or repugnancy to affections, or propensions to their objects; and with reference to these the intellective nature is denominated practique, and is said to *will* or *will*: these termes in usuall speech including alwaies a



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cōpetition betwixt severall goodnesse proposed. Other have neither affinity or repugnancy, at least directly with any sensitive affection or naturall inclination, save onely that contemplation of the truth causeth such a transcendent delight in the intellectuall nature, as every convenient object doth in its proper faculty: and in respect of these, the understanding is denominated speculative. A scholar might make shew of curious skill in metaphysicall contemplations, as many yeares together, as *Scotus* is said to have studied the *naturall motion of bodies*; before any practicall wit or politician, did either envy or contradict him, unlesse it were to make him selfe sport: whereas should he but defend some paradoxes of the like subject in the Schooles, or seeme to know more of such matters then others of his profession do, he should quickly perceive that hee had stird a wasps nest. Now as in civill conversation abroad, or in publique Societies, a man may professe skill or insight in divers matters without emulation or rivalryship; but shall be instantly crossed and thwarted, if hee seeme but desirous of acquaintance with some others, or knowledge of the same truths in different companies: so may our intellectuall faculty, within this little world, or domestick common-weale every one of us carries about with him, affect some objects without check of any contrary desire or inclination; but others hee cannot so much as seriously think upon without jealousies, discontents, reluctations, or distractions. The objects whose contemplations exasperate

rate no opposite propensions, eyther to obscure their apprehensions, retardate their assent, or dull their impression; are matters most abstract from use of morall or religious life, especially the mathematiques, whereunto many Gentlemen are happily therefore most addicted, because the most curteous studies they could converse with. Their truth is certaine, and their delight resulting from the apprehension of it sincere, because not prejudiced by opposition of other desires. Knowledge of generall Theorems breeds a longing after more particular corrolaries or conclusions; which from the highest to the lowest, as little controule any ambitious thought or wanton purpose, as the most universall principles in that faculty. So is it not in *morall discipline*, no not in the most usefull Poets or Historians: in which many things will often apply themselves; and such as delight in the generall, will be loath to dive too farre into particulars, lest they finde the pictures of their owne passions or resolutions truly taken, or such characters of their manners, as seeme ill-favoured whiles they behold others stigmatized or branded with them. All truth notwithstanding is in it selfe delightfull, even *pabulum anime*, the soules food, as the Heathen observed: and the knowledge of particulars rightly derived from the generalls in every faculty, in it selfe most pleasant. But unto distempered soules the apprehensions of such slender abstract truthes, as exasperate no internall humours, relish best: as doth small drink or water to sick or aguish bodies; although the chiefe pleasure or

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profit which eyther bring, is onely mitigation of present paine. But whilst we descend to particular applications in moralities, *obsequium amicos, adulation* (which is but a branch of falshood) *findes best entertainment*; because corrupt affection would apprehend its owne praises true, and all true imputation false: *veritas odium parit*, *Truth* is excluded as an unwelcome guest; because distastfull unto sensuall inbred humours or desires, which like wanton strumpets having gotten possession of the marriage bed, bring our soules out of love with such objects as they have beene affianced unto by yeelding full *Assent* unto the generalities, whence they naturally and lineally descend. For even in matters practicall, or essentially morall, the universalls may be ranked amongst the objects speculative, and be referred to the *understanding*, though their particulars belong more properly to the *will*.

12 Hence if it be demanded whether this *Assent* of faith do especially belong to the speculative or practique understanding, or unto the will (supposing the use of this distinction late specified:) the demand, if generall is captious. For in respect of some objects it may be referred to the will, in respect of others to the understanding, or in respect of the generalls to the one, in respect of the particulars to the other. As our *Assent* unto the Article of Creation and Resurrection scarce admits any positive repugnancy of affection, or inbred desire; the onely cause of mens distrust to them is a meere naturall imperfection of the under-

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understanding, or a speculative error springing from broken and impertinent inductions, as shall hereafter be declared. But our *Assent* unto the Articles of the last Iudgment and eternall life, with the particulars concerning Christs death and Passion, is usually assaulted by opposite affections. *So when S. Paul reasoned of righteousness, temperance, and judgment to come; Felix trembled and answered, <sup>a</sup> Goe thy way for this time, when I have a convenient season I will call for thee.* The reason of this resolution is plaine: for if the roote of this former distinction be properly in the object onely, not in the faculty; we cannot absolutely ascribe faith to the speculative, as to exclude it from the practice understanding; or so to the understanding at all, as to bereave the will of its presence, seeing all these make but one faculty. But well may one and the same habit, or its acts, though all seated in one and the same individuall or indivisible facultie, receive divers denominations from references unto objects of different nature. This imagination of pluralitie in causes or faculties, occasioned onely from extrinsecall denominations, given unto them from diversities proper onely to their objects or effects (as wee often mistake in thinking bodies to be in the place of their appearance,) is such a transcendent perpetuall error, as hee that will take warning of it in his younger dayes, may in contemplations morall, naturall, or Theologicall, have immediate and free access to truth, into whose presence others seldome are admitted, but after long windings and turnings by un-

<sup>a</sup> Acts. 24.  
25.



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necessary distinctions or divisions, and yet after all scarce ever see her but masked in termes of art.

13. But even in matters either by nature so abstract, or otherwise so generall, that our apprehension of them, or *Assent* unto them cannot be directly hindred by any contrary naturall inclinations, we may often finde great incumbrances from indirect or accidentall oppositions. Thus desire of glory, or hope of victory in scholastique encounters, moves men often to disclaime the truth which others have found out or well illustrated; whereunto notwithstanding they would quickly yeeld their firme *Assent*, might the glory of the invention be reputed theirs, or were it no prejudice to their high esteeme of their owne wits, to learne of others. For this reason I have knowne some good scholars out of jealousie, lest their discoveries should be published in anothers name, and some out of charity, to refraine discourse amongst such as too much delight or glory in that faculty, who for the most part are so willing to contradict others observations, that a man can hardly put forth a truth before them without danger of thrusting them into the opposite error. Surely neither was it desire of gaine nor love of pleasure, nor any other carnall affection besides this foolish hope of vaine-glory or delight arising from curiosity of speculation, that of late hath tempted some to misbelieve in the Article of the blessed Trinity. The admirable unity of perpetuall *Assent* to which great mystery, amongst such bitter dissentions as are this day main-

maintained by divers Churches in most other points of Christian faith: I have ever, more ascribed to want of direct oppositions, unto any carnall affection or resolution much beneficiall to the chiefe managers of affaires through Christedom, then unto positive devotion or true feare and reverence of that great Majesty, which all have so long professed to be One in Three. For, did this unanimous consent in that graund mystery amongst parties otherwise discordant, spring from these lively rootes of true religion; all sorts would be afraid so grievously to dishonour his name by other heresies and such unchristian resolutions, which to maintaine with profession of allegiance unto Christ, is worse, then once for al to renounce him. Could the abridgment of honor, due either to the Son or holy Ghost, have brought as great renewes to the Papacie, as toleration of stewes, or filthy practice of Indulgences: the acknowledgement of either person as God, had beene held long since a sinne more grievous then fornication, adultery, or idolatrie. Even we of reformed Churches, as many as sincerely adore *that glorious Vnity in the power of the Majestie*, have just cause to sing daily prayses to Him; that the profession of three persons in one Deitie was not so grievous an eiectore to some great States-men or Politicians, as three Abbies or Deaneries in one shire: otherwise the heavenly doctrine of the blessed Trinity had beene at this day as offensive, as that Tithes are due unto the sonnes of *Levi*, *jure Divino*, or by right more soveraigne then to be

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counter-checked by any decree or law that sinfull man can devise. But unto me (as to our Apostle) it ever hath bin and ever shall be matter of joy and consolation, that the doctrine of Christ and of his Gospell, whether of pretence or sincerely, is every way maintained, though by the poverty and affliction of his true disciples. For unlesse hope of worldly gaine, or other respects had moved Christian Princes and their States-men, to shake off the yoke of Romish civill tyranny, never had her blasphemous positions beene publicly held in such detestation, as now they are. Whence, hardly could any doctrine of devils have beene distastfull to our distempered soules, which had unaware sucked deadly poyson with our first nurses milke. If Princes againe or Potentates had not held the doctrine of the Trinitie, as an ancient religious custome, no way prejudiciall, but rather advantagious to their States, and therefore religiously to be observed: eyther discontented Prelates crossed in their ambitious hopes of honour, or such curious contemplators as hold civill honor incōtempt, out of vain-glorious affectation of fame amongst posterity, by new inventions had wrought the *major* part of Christendome to their faction, so as *Arianisme* or some worse heresie had long ere this bin established by *nationall cōstitutions*.

14 The necessitie of these collections depends upon the unquestionable truth of this *Maxim*, which in the sequell will manifest it selfe: that carnall desires, or resolutions of equall strength are alwayes alike forcible to weaken, alter, or invert

our

Our *Assent* to any one point of beliefe, as to another, if the opposition be alike direct; and our beliefe is of it selfe soonest mis-ledd, or infeeble in matters most remote from light of nature, as is the Article of the Trinitie. This observation of divers conjunctions or oppositions betwixt mens carnall affections, and severall points of beliefe, is the chiefe part of Satans Astrologie; whereby hee forecasts the fall of most in sundry ages, by meanes in shew most contrary, in issue the same. By \* this skill hee brings his matters so about, that the greater part of Mankinde in later dayes, in their owne conceit lovingly imbrace Christianitie upon the same grounds or motives, that disposed the Heathen so bitterly to oppugne it: elevating the one as high in hypocrisie or Pharisaicall perswasions of their misgrounded faith, as hee depressed the other in infidelitie or malignancie to the Gospell. It is a rule againe as cleare and indeficient, that eyther habituall neglect of particular duties injoynd, or indulgent practice of evill forbidden by Gods word, do as evidently evince want of true faith in professed Christians; as oppugnation of the whole frame of Christianitie doth in Infidells, or of some principall parts in Arch-heretiques. Difference there is betwixt them, none in the internall constitution of the minde, onely the doctrine of Faith by alteration of times, publick constitutions, or references to some private ends, gets a conjunction with the ones predominant carnall affections, retaining opposition with the others.

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\* Reade  
Sect. 2. chap.  
2, 3, 4.



Sec&amp;.1.

The reason of both assertions is perspicuous to the intelligent: for seeing supernaturall objects compared with others, exceed them further in worth then in certainty or credibility; we must if rightly, both certainly and firmly *Assent* unto them, not onely as truer then any arguments can bee brought against them, but as much better then any profit, pleasure, or other good, that the world, flesh or devill can profer unto us. Both parts of this certaine and firme *Assent* must be universall in respect of the object, and perpetuall in respect of time: for as he is not to be held an orthodoxal professor that acknowledgeth the speculative, or generall divine truth of al the Articles in his Creed, or matters proposed by the word of God, whiles none gaine-sayes; but doubts or recants while the aduersary oppugnes them: so is he not to be reputed a sincere faithfull christian, but rather tainted with hypocrisie, that assents unto the goodnes of divine precepts, whiles temptations are far off; but disesteems them in the choise, whiles they come in competition with sensuall pleasure, worldly goods, civill honour, estimation, or the like. And if we could perswade our selves to a liking of Scripture phrase, which doubtlesse hath a more fresh and lively form of wholesome doctrine, then *Aquinas Summes* or his followers *disputes*: this *Assent* unto divine matters, (especially such as peculiarly concerne mans salvation) as perpetually good, is a more essentiall part of Christian faith, then the acknowledgement of their *truth*; which is a difference proper to an orthodoxall professor of Christianity,

Christianity, but remote to a faithfull man or true Christian, as he is distinct, not onely from Infidels or Hereticks, but from Libertines or Hypocrites. Thus defect in practice is censured by the Spirit of God for unfaithfulness, albeit every omission of good, or commission of evil doth not convince the delinquent of absolute infidelity; nor is every intemperate, or incontinent act, a just imputation of incontinencie or intemperancy. But as every partiall defect is a degree or portion of unfaithfulness: so if the delinquencie be habituall without remorse, or joined with indulgence, it truly denominates the delinquent an Infidel in his sight that knowes his heart. So the Psalmist usually stiles the wicked and obstinate *Israelites*, by the name of *Heathens*; albeit they renounced not the profession of the true God.

15. Our usuall appropriating this delinquency (whether habituall, or by intermission actual,) unto a perversity or untowardness of the will; as if did not necessarily argue a correspondent defect, or weakness of that *Assent* which we call faith, and most suppose to be placed in the understanding onely: may hence appeare to be a solecisme of the Romish language, in that to the redresse of this enormity, no peculiar reformation of the *will*, or other intellectuall faculty we can imagine distinct from the *understanding*, is required; sole fortification of the former *Assent*, in what part of the soule soever it be seated, or abatement of the contrary desire or inclination, inherent for the most part in the sensitive faculty, will suffice. Yet  
it

## Sect. 1.

a Interest  
autem q. a-  
liū sit volun-  
tas hominis,  
quia si per-  
versa est,  
peruersos ha-  
bebit hos  
motus: si au-  
tem recta  
est, non so-  
lum incul-  
pabiles, ve-  
rum etiam  
laudabiles  
erunt. Vo-  
luntas est  
quippe in  
omnibus;  
imo omnes  
nihil aliud  
quam vo-  
luntates  
sunt. Nam  
quid est cu-  
piditas &  
latitudo, nisi  
voluntas in  
eorum con-  
sensationem,  
quæ volu-  
mus? Et quid  
est metus  
atque tristi-  
tia, nisi vo-  
luntas in  
dissensio-  
nem ab his  
quæ nolu-  
mus. Aug.  
de ciuitate  
Dei cap. 6.  
lib. 14.

it may be, such as first used this dialect, now much abused by the papacie, did take the *will* in such a generall or catachresticall sense as Saint *Augustine* doth; where under this name he comprehendeth not only the inclination rationally or intellectuall unto good, but every appetite, desire or motion of the inferiour or sensitive part, whose reformation is in part presupposed as necessary, but principally consequent to true Christian faith, whose first office, ere it selfe be perfect, is to subdue affections, or keep them under from doing euill, afterwards to use them as instruments in doing any good which the word of God shall commend unto us. Whence it may bee questioned, whether this *Assent* should not belong unto the sensitive faculty, in which the Philosopher (for the reason late alleadged) hath placed morall vertue, not altogether incongruously to his speculative positions. For, if the efficacie of *agents*, or terme of their actions be in the *Patient*: morall vertue, consisting especially in the modulation of sensitive desires or affections unto reason, may wel be referred unto that part of the soule, wherein affections are placed; which in respect of the intellective faculty is *patient*. Or perhaps, to speake more properly, & recōcile *Aristotle* with his master *Plato*: morall vertue may consist partly of a director or commaunding power in the *understanding*, partly of a submissive obedience, or right nurture of our sensitive desires or affections. Or lastly, seeing in true Philosophy the faculties sensitive & intellective are but branches of one and the same

soule

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soule; or at the most, but two parts of that compleat forme, which distinguisheth a Man from creatures inanimate, and takes from him life, sense and reason all at once by its departure. This *Assent* of faith being such as we have sayd, may most commodiously be placed in the common center, wherein sensitive and intellectuall inclinations concur, whence it may easiliest commaund the motions of both, and diffuse its force and vertue throughout the whole substance, and everie faculty of the humane soule.

16. If the Reader be desirous to have the definition of faith, or that part of it which naturally ariseth from this discourse, comprehended as the schoole fashion is in two words, he shal not much mistake if he terme it a *spirituall prudence*: which includes as much as an *Assent* of the intellectuall faculty, able to oversway and moderate the sensitive, or generally all humane affections or inclinations. The Romanists conceit that Christian charity should informe true lively faith, is as preposterous, as if we should say, the affection doth informe the understanding, or vertues morall the intellectuall; or if wee speake of the love wee beare to God, the analogie of speech is no better, then if wee should say the gratefull memory of pleasant objects informes the faculty that perceives them. In what part of the soule soever this Queene of vertues lodge, it hath the same commaund over our affections, or practique powers that sense or appetite hath over the progressive faculty, which nature hath given to sensitive crea-

See §. 3. ch.  
5.

See cha. 10.  
num. 8.  
& chap. 11.  
num. 7.



## Sect. I.

creatures for accomplishment of their necessary desires. That one Christian vertue should physically informe another, is a conceit altogether dunsticall, and now disclaimed in the explication of the old schoole *maxim*, wherein without Iesuiticall comments, no man but would think it were literally and necessarily included. That Faith morally informes, directs and commāds charity, as a guide appointed to it by him that is the author of both; neither of them consulted by him that hath them, will deny. Albeit, if lawfull it be to instamp matters sacred with the exact forme of scholastique speech, it is (perhaps) but one and the same spirituall grace which animates and enables the soule, as to discern the truth, so to embrace the goodnesse of revelations divine, and constantly to practice all kindes of Christian duties; bearing divers titles from the execution of severall offices, whiles it inspires divers faculties of the same soule, as one and the same breath hath different sounds in the severall pipes of the same organes, or other winde instrument. As it illuminates the minde or soveraigne part of the ratiōnall soule, it is tearmed faith; as it moderates every particular affection or desire, it takes the name of the vertue peculiarly appointed to that charge, making it of meere morall, truly Christian. Vnto Parents, kinsfolk, acquaintance, benefactors, or such as well deserve of them, most men naturally are well affected; unto all, as mē we owe humanitie, and this affection being made conformable and subordinate to the directions of lively faith,

This grace notwithstanding is first in the intellectuall faculty, and thence diffused into

faith, becomes christian charity. But ere it become such, the same grace, which, as it illuminates the minde to see, and strengthens it to imbrace divine truths proposed, is tearmed faith; doth alter the quality of this affection, by purging it from carnall respect of persons or private purposes, and by enapting it to be ruled by faith, which fixeth it only upon such objects as Gods word commends, and in that degree which it prescribes. Though before, we did affect others upon such motives as flesh and blood suggested; yet afterwards we must know no man so, but all our love is in the Lord. And though faith teach us to enlarge our benignity, or good minde towards all, as well foes as friends; yet it fixeth it especially on such as we deeme needest allied unto our Redeemer, albeit their personall deserts or references towards us be not so great. In like sort doth one and the same grace perhaps (for the manner) physically, but faith morally informe and moderate every affection, disposition or inclination, that can be matter or rudiment of vertue. It perfects our notions of equity and justice; it ripeneth and sublimateth our seeds of temperance, of valour, of liberality. For all these or other vertues, are in a higher degree in mindes endued with faith, then in such as are destitute of it; and are principally set upon such objects, as the naturall man could not affect. But because love thus informed by grace, and directed or touched by faith, of all christian vertues most resembles the disposition of our Lord and Saviour; and if in this life it could be perfect, would fulfill

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others, (ordinarily by the operation of faith:) nor can the inferior faculties be brought in subiection to the spirit, untill they bee touched by the same grace which illuminates the minde. *Fides lampas est, quia sicut lampas illuminat domum, sic fides animam.* Chrys. super Mat. 25.

Sect. I. fulfill, at least the second part of the law : if wee compare it and faith, as they are parts of our imperfect righteousness; charity within its owne proper sphere is intensively the greater, or higher in this edifice, as being supported and held up by faith. but because our righteousness is in it selfe imperfect, and our charity towards others unable to withstand Satans malice against vs, without externall muniments, procured not by the merits of it, But by faithfull prayers and supplications; therefore, as Christ is *Alpha* and *Omega*, so is faith the first of all christian vertues in plantation, and the last we must in this life rely upon, for retaining union with this author and finisher of faith CHRIST IESVS. Briefly, as he is to all the faithfull, so is faith to all other vertues in this life, a transcendent *foundation & complement*. It remaines wee shew, first the truth of our maine conclusion by instances of sacred writ, or such practices as it ascribes to faith: Secondly, the philosophicall premises, whence we infer it to be most consonant to the phrase of Gods Spirit, which often teacheth us more true philosophy in one word, then Philosophers do in large volumes. The conclusion is, we are then said rightly to believe matters of our owne salvation, when we *Assent* unto them as good, as necessary and worthy to be embraced, not only whilst considered in themselves or in generall, or without such incumbrances or occurrents, as doe often interpose or hinder their practice; but even whilst they are actually compared with present losse of any sensuall good, or affliction

ction of any transitory evill which the world, the devill, or the flesh can oppose to raise their price.]

17 Such must this *Assent* be in the habit or constant resolution, though often defective in the act upon disadvantages espyed by Satan. But every such defect wee must account a dangerous sin (especially if we have any distinct notice of a ctuall competition betweene carnall and spirituall good :) for this preposterous choise is properly *not of faith*, but rather directly against the very nature of it, as it is now defined to be an *Assent* unto the meanes of mans salvation, as much better then any temporall.

## CHAP. VII.

*Illustrating and confirming the conclusion last inferred by practices, properly ascribed to faith in Scripture, as well Canonically as Apocryphall: of hypocrisie, and the contrary progresse observed by it and Christian Faith.*

I. **Y**EE have need of patience (saith the Apostle) that after yee have done the will of God, yee might receive the promise. For yet a little while and hee that shall come, will come, and will not tarry. Now the Iust shall live by faith: but if any man draw back, my soule shall have no pleasure in him. The manner how we live by Faith, wherein that great controversie betwixt us and the Romanists consists; S. Paul in this place handles not, as elsewhere he doth, and we from his principles hereafter

Heb. 10. 36  
37.

H

must,



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must, according to the measure of abilitie bestowed upon us. Here it shall suffice to trace out his foot-steps in unfolding that faith, by which the just doth live; and whereby, he that rightly hopes to live, must in some measure be made just. That this withdrawing, whose distaste unto our God is here intimated, is a defect in faith, none (I presume) upon better examination will deny. Not that it argues a totall apostasie from christianity, or hostile revolt unto the adversary; but onely a disesteeme or undervaluation of those gracious promises, whose accomplishment must with patience be expected, whilst their future goodnesse comes in actuall competition with such grievous bodily afflictions, which every Christian did then expose, and as it were bind himselfe unto by profession of the truth. Such were the conditions of those times, that if their hopes had been confined to this life, Christians of all the sonnes of men had been most miserable. And conceit of extreme misery, without sure hope of redresse, can have no fellowship with patience: it admits no consolation. Whiles they looked only on things which were seene, they might descrie an army of enemies, as many creatures almost as are visible, planted against them; and must have cried out with the Prophets servant unto this great Teacher of the Gentiles; *a* *Alas Master what shall we doe?* but by his owne practice he instructs them, *b* *not to looke on things which are seene*; for they are temporall: *but on the things that are not seene*, for they are eternall. *Faith* (as he addes) *is the substance of things hoped*

*a* 2. Kings  
6, 15.

*b* 2. Cor. 4.  
18.

*hoped for, the evidence of things not scene.* This lower hemisphere, or visible part of the world is but as the devils chesse-board; wherein hardly can our soules move back, or forth, but hee sets out one creature or other to attach them: nor have we any other meanes to avoid his subtiltie, but by looking unto the hils whence cometh our helpe; or into that part of this great sphere which is altogether hid from the worlds eyes, *where we may behold more for us, then those that be against us.* And seeing we come in danger of Satans check, either by feare, causing our soules to draw back; or by love of some worldly creatures, alluring them beyond the lists they are to combat in: if we view that hoast of heavenly souldiers which are for us, we may alwaies have one of the same rank more potent to remove all feare, or diminish the love of any visible creature, or other incumbrance which Satan can propose unto us, and which, unlesse we be negligent in our affaires may, as wee say, give our Antagonist the check-mate. If he tempt us unto wantonnes, by presenting entising lookes of amiable, but earthly countenances to our sight: we have sure hopes of being as the Angels of God, and consorts of the glorious unspotted Lambe, to encourage us unto chastitie. If with pleasantnesse or commodiousnesse of our present habitations hee seeke to detain us from the place of our appointed residence, or discharge of necessary duties: wee have the beauty of the new *Ierusalem*, to ravish our thoughts with a longing after it, and to cause

ca Kings 6.  
16.

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b. Matth. 5.  
34.

us to choose the readiest way that leads unto it, rather then to take up our rest in Princely palaces. If with honour hee go about to entrapp us, or terrifie us with worldly disgrace: wee may contemne the one by looking upon that shame and confusion of face, wherewith the wicked, though in this life most honorable, shall be covered in the day of vengeance; and we may loath the other, by fixing the eyes of our faith, upon that glorious promise made to all the faithfull, *b Come yee blessed of my Father, inherit the Kingdome prepared for you.* If Tyrants by his instigation threaten us with feare of death, which is the utmost of their despite; Faith sets another before our eyes, whom we must feare more then such as can only kill the body: If with sicknesse and languishment; we may by Faith feeble the inward man daily grow as the outward man decaies. Finally, let him assault us what way he can, the affliction can be but light and for a moment, in comparifon of that excellent and eternall weight of glory, which we hope shall be revealed, of which hope Faith is the onely substance. These are the rootes of reformation in life or manners, whose severall branches will spread themselves more at large in the Article of Everlasting life. Here it more concernes to confirme and illustrate our former inferences, by sacred rules and instances subordinate to the late description of Faith.

2 That Faith is appointed as Guide and General to all Christian vertues, ordering and marshalling every affection as is fittest for Gods service,

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<sup>a</sup> Heb. 11. 2  
<sup>b</sup> verse 6.

vice, is implied in these speeches of the Apostle ;  
<sup>a</sup> *By st the Elders obtained a good report.* <sup>b</sup> *without it,*  
*impossible it is to please God.* As the successe of re-  
solute souldiers valour, is the Generals praise; so  
is the effect of every other worke or commenda-  
ble quality here ascribed to Faith, as their direc-  
tor or chiefe commaunder. Had it beene possi-  
ble unto them (or were it so yet to us,) without  
faith to make or prosecute a choise of true good,  
or settle our desires aright; no doubt our workes,  
though imperfectly, yet truly conformable unto  
Christs, should for his sake be acceptable unto his  
Father: who is so well pleased in him, that for  
him he cannot but be pleased with all that are, in  
what degree soever truly like him. The funda-  
mentall act, or radicall qualification of Faith for  
the formall generall service, is the stedfast ac-  
knowledgments of Gods Being and Bounty. For he  
that commeth to God, must believe that he is, and that  
he is a rewarder of them that diligently seeke him.  
This is a transcendent maxim, wherein truth and  
goodnesse are so apparently coincident, that to As-  
sent unto it as true, and not as Good to the party as-  
senting, implies an evident contradiction. For if  
the rule of strict justice be observed, the hire must  
bee as worthy the labour, as the labourer the hire.  
But where reward is properly an act of bounty or  
liberality, it must exceed the worth of any paines  
undertaken for obtaining it. And being such, once  
proposed, it instantly allures the minde to moti-  
on, or resolution to attempt the meanes, that may  
procure it: if it be apprehended as sure, and easie



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to be achieved as it is great : *Will*, or desire in this case commonly out-starts the *understanding*, as men in thirst swallow their drink, before they perfectly discern the taste. Now as we say there is no service to the service of a King, so is there no reward to the reward of the Almighty: and therefore no worke so faithfully to be performed, as his. For, as shall hereafter better appeare, even that Faith by which we live, must be concurrent by an uniforme force or strength in every worke that is truly good; for such it is not, if not faithfully done. Nor can the truth, force, or vertue of Faith be better discerned or tried without lesse danger of error, than by an uniforme or constant practice of what it teacheth to be good. In our *Affiance* unto the truth of the former maxim, *That God is a rewarder of them that diligently seek him*, this second is necessarily included, *It is better to obey God than man*: Not in this or that particular only, or upon some speciall dayes or seasons, peculiarly set apart for his service; but at all times, in all places, in every thing that he commaunds. For seeing we are taught by the Article of *creation*, that his dominion over every creature is perpetually most absolute; that of all their *Being*, *Existence*, *Effects* or *Operations*, it is most true which *Iob* sayth of Riches, *The Lord giveth, and the Lord taketh away at his pleasure*; that as he caused light to shine out of darknesse, so can he turne matter of sorrow and mourning into joy, and mirth and laughter into woe and lamentations. The conclusions essentially answering to these premisses are; *Nothing can be*

bee against us, if he be for us; nothing for us, if he be against us: no harme can happen us from any losse or paine, if *He* be pleased, no good from any joy or mirth wee reape from any creature, if *He* take displeasure at us. Not that the condition of the faithfull in this life is alwaies so sweet and pleasant, as they could not be contented to exchange it with others for the present, but that the worst which can befall them, whilest sustained with hope of joyfull deliverance, grounded on Gods promises, or allayed with internall sense of his favours and extraordinary supportance, is much better then the greatest joyes or pleasures of the wicked, whose issue is death. This is our Apostles doctrine: *For notwithstanding for the present we are in tribulation but grievous: nevertheless afterward it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

m Heb. 12.  
11.

3. That men acknowledging the evident truth of these generalities, should usually fall most grievously in the performance of particulars; is not because they knew the generall, and are ignorant of particulars directly subordinate, (for that is impossible,) but their assent to either being weak, and not well rooted, what they knew and assented unto as true, yea willed as good, whiles simply considered in the absence of other good or temptations to the contrary, they neither truly know, nor assent unto as good, when they descend to actuell choise, which is never effected but by comparing particulars with particulars present. Then other desires which before were couched or

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dormant, begin to rouse themselves and oppugne the *Assent* of faith; which at the first like a wise and lawfull, but an impotent Monarch, may exhort, not able to commaund them, at length rather yeelding to their importunate demands then continuing resolute to controule their outrages, lest the soule in which both are seated, be rent and torne with civill warres. That which the Apostle in the processe of the former discourse so much commends in the Patriarchs, was, not so much the quality or heavenly progeny, as the strength and valour of their *Assent* unto Gods word and promises, able to commaund all contrary affections of feare, hope, joy and love. *Noah* did not differ from others of the old world in the object of his believe. That there was a God which had created the world, and could at his pleasure bring it to nothing, was a truth manifestly knowne by light of nature, and tradition of their Ancestours, which successively had not bene so many, but that they might easily derive their pedigree from the Almighty: nor had they any Philosophicall heresies; or strange paradoxes to draw back their *Assent* from this part of truth. But that God which had lately made, would in so short a time destroy the earth with all the inhabitants by her neighbour element; would hardly be assented unto by drunkards, or gluttons: or if the eares of their soules were not closed up in the fatnesse of their bellies, yet these like their maister the Devil, fearing lest they had but a short time to raigne, would rage the more and belch out these or like  
unsa-

unfavourie speeches, *“Come let us eat, drinke, make mery and enjoy the pleasures of the flesh whiles we may; for if these scrupulous fellowes words be true, wee must all shortly dye.* A present good they felt in such practices : and hath the world learned any such wisdom since, as to forgoe what they see and enjoy, upon uncertaine hope of things unseene ? No, but rather this hypocrisie; to say; The truth which he preached, was more evident to them of his times, then such as Gods messengers would enforce upon us; or that Noah was a better Preacher, then any wee have now adayes. Yet even to this Preacher himselfe the Revelation had beene as obscure, as most our messages are to this people, had his minde been as much set on worldly mirth, wealth or iollities. This then was the commendation of that Faith; by which he became heire of the righteousness we seeke by ours; *“that warned by God of things not seene as yet, being wary, or (as others read) moved with feare, (of God no doubt, in feare of whom true religious warinesse consists) he prepared an Arke for the saving of his house, by the which he condemned the world, and yet saved it too : for an everlasting Covenant was made with him, that all flesh should perish no more by the flood.* A shadow he was of that great Redeemer, which hath comforted us concerning our hereditarie curse, and will save his people from that fire which shall destroy the world; wherein the wicked and worldly minded shall perish without redemption.

4 The difficulties which *Abrahams* faith in his first triall was to wrestle with, were much what of the

Cap. 7.  
c Heb. 11.7

d Heb. 11.7

e Eccles. 44  
18.



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f Heb. 11.

3.

g Ver. 9.

h Acts. 7.

v. 5.

the same nature: lands and possessions no doubt he had plenty, in that place which he knew and was well knowne in. And who would leave his fathers house, or lose assurance of his naturall inheritāce, for faire promises of a better in a strange land? None well experienced in the world. Yet such was the strength of *Abrahams assent* unto Gods fidelity and bounty, that no sooner called, but he obeyed <sup>e</sup> to goe out into a place which he should (how long or short while after he knowes not,) receive for an inheritance, and he went to it not knowing whither. Yet come to his iournies end, he might in wisdome have requested, either better assurance, or leave to returne whence he came. But the same faith, which moved him to go he knew not whither, bindes him there to expect Gods leasure for the time, when he or his seed should enjoy the benefit of the bequest; content in the meane time with what estate the divine providēce shold allot him. & For by faith he sojourned in the land of promise, as in a strange land dwelling in Tabernacles: or, as S. <sup>h</sup> Steven more significantly notes; God gave him none inheritance therein, no not so much as to set his foote in, onely he promised that hee would give him a possession for his seed after him, when as yet he had no childe. Long delay of accomplishing this promise, might well occasion *Sarabs* distrust to prove the Mother of a mighty nation. The tentations to withdraw her *Assent* from the speculative truth whereon it was set, Gods power; were not terrible, grievous or painfull: yet not so easie to be foiled, because they had got fast hold within her. Bar-

ren

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ren shee was by naturall constitution, and no better then dead, having so long out-lived the naturall time of bearing children: but he that without her consent or knowledge made her, gave his promise for reviving her dead womb; and she could not continue doubtfull of the event, without distrusting his fidelity that had promised. <sup>i</sup> By faith therefore she received strength to beare seed, & was delivered of a childe, when she was past age. The joyfull issue of her beliefe may serve as an earnest, to assure us of what Christ hath promised; <sup>k</sup> *I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live: and whosoever liveth and believeth in me, shall never die.* He that truly judgeth Christ faithfull in this, as Sarah did God in the former promise, shall see life spring from death. But faithfull herein, hee onely judgeth Christ, that esteemes the faithfull execution of his will dearer to him then all the pleasures of this life, which is never without the checke of death. By such a faith only, as arms us with constancy in Christs cause, against all the terrors that accompany this last enemy wee are to deale withall, shall wee receive strength to conceive that immortall feede, whose fruit is ioy, peace and gladnesse everlasting.

5. Or if wee consider the date of *Abrahams* life, almost expired in it selfe, but extraordinarily renewed in young *Isaac*: how much more welcome had his owne cruell executioner been unto him, then the execution of this commandement, <sup>l</sup> *Take now thy sonne, shine onely sonne Isaac, whom thou lovest, and*

i Heb. 11.  
11.

k Job. 11.  
25, 26.

l Gen. 22. 2

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and get thee into the land of *Moriah*, and offer him there for a burnt offering upon one of the *Mountaines*, which I will tell thee of. But some happily will reply; God never puts any childe of *Abraham* to such a desperate point of service as this; wherein, notwithstanding, what was required, which some Heathens have not performed unto their false gods? The manner of training up the father of the faithfull, as it were by degrees unto this, gives us all to understand, that throughout our whole course of life, wee should esteeme whatsoever is most deare and neere unto us, as base and vile in respect of Gods favour; of whose continuance none are capable, but by faithfull performance of his will. All his commandements are *Mercy* and *Truth*, just and good unto the party that undertakes them by lively faith: which cannot rate either declination of any evill, or execution of good incident to mortalitie, at so high a price as obedience; of which in cases wherein it is unquestionably due, it is so rigid an exacter, as will admit no dispensation, no not in case of grievous sicknes, or extremity of death. So soveraigne and high a hand it likewise hath in marshalling and ranking all our affections for Gods service, that for an aged father to kill his onely childe at faiths designment, becomes an act of mercy in the slayer, and an exercise of pity upon the slaine: for good it was to young *Isaac* to yeeld up his life in obedience to his father, willing in obedience to his GOD to take it from him. As CHRIST is the *Way*, the *Truth* and *Life*, so in this act of

of *Abrahams* faith, fore-shadowing his future sacrifice, we see an entrance opened unto the path which must lead us unto this maine way of life; for thither wee come by treading the foot-steps of our father *Abraham*. The point of whose supportance in these tentations, whereon all the motions of his will, and other acts of obedience revolve as the doore upon the hinges, or the heavens upon the poles; was his firme *Assent* unto the Article of Gods omnipotent power. For the holy Ghost assigning the cause, <sup>m</sup> *why he that had received the promises, should offer up his only begotten Sonne, of whom it is sayd, that in Isaac shall his seed be called:* sayth, *he considered that God was able to raise him up even from the dead, from whence also he received him in a figure.* His beliefe as hath been declared, was of an object unscene, perhaps unheard of in the world before; but grouded upō an evidence of the pledge exhibited in *Isaacks* miraculous birth. We that referre all that befalls us unto naturall causes, or contrivances of our owne or others wit, never sensibly feeling the finger of God in the procurement of our good: usually faile in the performance of services, conditionally annexed to divine promises. And albeit wee pitch our faith where *Abraham* did his, yet when stormes of tentations arise, our sensuall desires, draw it, ( being destitute of firme grounds ) after them, as ships in great winds do their anchors, cast in loose gravell, or stony chanel.

m Heb. 11.  
17, 18, 19.

6. Many of our times could discourse more plausibly of Gods omnipotency, more distinctly  
unfold



Sect. 1. unfold the severall branches thereof, and bring arguments to convince deniers of it more forcible then *Abraham* could; which cannot convince their owne diffidence or distrust in easier trials, because not accustomed to rely upon Gods providence, or to traine their affections to obedience in lesser matters. Should the practice of some duty nothing so difficult or distastfull to humane affections, but altogether as subordinate to the divine power, be enjoyned us by expresse command from heaven: we would not directly deny that God were able to effect his will, but question rather, whether it were he that called us; or so perswaded with those in the Poet; seeke a milder interpretation of the oracle.

— *Aut fallax, ait, est solertia nobis:*

*Aut pia sunt, nullumque nefas oracula suadent.*

Our cunning failes, if oracles should counsell us to ill:

They holy are, and would not we should sacred reliques spill.

What? should they cast their mothers bones behinde their back? God forbid: sure the oracle had some other meaning.

*Magna parens terra est: lapides in corpore  
terra*

*Ossa reor dici: jacere hos post terga jubemur.*

The earth no doubt our mother is,  
for earth all flesh doth feed:

She hath her bones, and these are stones,  
which in her body breed,

These

These we are backwardsbid to throw,  
as Sowers do their seed.

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Or as *Hercules*, detesting the inhumanity of humane sacrifices, offered up painted in stead of living men unto his false Gods: so some such image of young *Isaac*, as *Michal* made of *David* attired in his cloathes, or some youngling out of the flock purposely invested with his name; would, to most aged fathers, have been a sacrifice good enough for their God. This or like conceit being supposed, a cunning sophister would have found a fallacie *à rebus ad voces*; a Critique would have relieved himselfe from the etymology of *Isaacs* name, as some heathens in like case have done, from a difference in the accent. For whereas their Gods had prest men unto their service, expecting every yeare *q̄ora* for a sacrifice: these cunning muster-masters by alteration of a prick or tittle, substituted *q̄ora candles* in their places, fit burnt offerings for the powers of darknesse. Or some doting Sire of our daies, wherein ardent zeale to true religion, and excessive love unto children consort together as man and wife; though forward to profess as great obedience as *Abraham* made shew of, would have communicated this secret to the tender hearted mother, & with her joint voice thus have descanted upon the oracle: Is God almighty so unconstant or unkinde, as to give a iewell and take it againe? Nay sure, he meant not *Isaac* our only sonne; but as *laughter* is his name, so since his birth hee hath been our onely

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onely joy. Doubtlesse wee have surfeted of mirth and jollity in his presence : and God , it is likely, will speedily take him from us, unlesse wee learne to use his blessings better , and redeeme him with some other sacrifice. And what can we offer more acceptable unto our God , then the sacrifice of a broken & a contrite heart. Let his picture a Gods name burne to ashes , and all our mirth , laughter and pleasure perish with it: let the rest of our wearisom pilgrimage here on earth consume with sorrow and mourning for him as if he were dead indeed. Though a sonne and heire we have , in whom we may take as much joy and comfort as any of our neighbours can in theirs , yet wee will be as if we had none.

7. Should God by his owne immediate voice call such as make most conscience of obedience in hearing his Word , to offer a Sacrifice that should not cost them halfe so deare as *Abrahams* did ; the examination whether this spirit were from heaven, would be so scrupulous, so long time would be required for better information of their understandings , that oportunity of doing what was commanded, would slide away , ere their resolution were settled. But he whose faith hath got the mastery over his carnall affections in other conflicts, as *Abrahams* ere this t&etation, had done; shall upon the first proposall, know those warnings to be from God, which others distrust , and so relent in the triall ; albeit he that made them their foules , exact the exercise , or practice onely of their faculties. But former negligence in fulfilling his

his manifested will, addes guilt to present ignorance, which cannot excuse subsequent diffidence or disobedience. Even where divine precepts are as plaine, as peremptory for the generall: if wee adventure on their practice, it is for the most part but upon such termes, as the late mentioned *bea-*  
*then* couple did, upon that interpretation of the Oracle which themselves had framed:

*Conjugis augurio quamvis Titania mota est,  
Spes tamen in dubio est: adeo caelestibus ambo  
Diffidunt monitis: sed quid tentare nocebit?*

Though *Pyrrha* somewhat moved is,  
with loving husbands spell;  
Yet hope hangs doubtfull twixt them both,  
too weake distrust to quell:  
But sith no ill can come thereof,  
to try must needs do well.

Were it no harme or losse to trie, wee could perhaps afford as great paines as they did; and as little hope, did the issue depend upon our firme Assent to that divine oracle, <sup>b</sup>*God is able of stones to raise up children unto Abraham*. But true beliefe of matters spiritual, as it presupposeth difficulties in attaining the principall end, whereto it directs us: so it includes a forwardnesse in the choise, alacrity in the attempt, constance and confidence in prosecuting the meanes that lead us to it. An act it was of true and lively faith in Saint *Peter*, to goe upon the water unto his master, in whose construction neverthelesse, to cry out when a great wave came against him, did argue a defect in the quantity, as unable to overmatch the extremity, or ut-

<sup>b</sup> *Mat. 3.9.*



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most degree of naturall feare. *Why didst thou feare, o thou of little faith?* But to prevent, quell, or moderate the fits, or extremities of passions or affections in like extraordinary temptations, an extraordinary measure of faith, though sincere and lively, is required: whereas our purpose in this place only was to shew by instances, that the sovereignty of faith, if it be truly Christiā, or such as *S. Paul* commends, and ascribes justification unto, must be absolute and universall in respect of every habituall desire or affection that can oppose it, though most naturall, inbred, or deare unto us.

8 Though the object of *Abrahams* temptation was more furious, and terrible to resist in the very brunt, yet that which *Moses* afterwards overcame, was more likely to seduce unto disloyalty: The prosperity he did enioy, and pleasures he might have tasted in *Pharaohs* court, are as apt to bewitch or charme, as death of dearest friends to terrifie the minde of man from going forward in obedience. The one usually disenables us to follow that in practice, which we acknowledge for good in speculation: the other so corrupts our judgements, that we cannot discern true good from false. *Abraham* resolved to kill his only childe, and *Moses* as it were to strangle his loving wife, that borne of his flesh, had beene bred in his bones and nursed in his bosome, whē he was not master of his owne will or affections: *¶ Yet when he came to age* (saith the text) *he refused to be called the sonne of Pharaohs daughter; & chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.*

c Verse 24,

Even

Even to rebuke or reproach for Christs cause hee assented as good to him, yea better then all the treasures of *Egypt*; not that rebuke is such in it selfe, but as it is the meanes to attaine everlasting life, or grounded upō the internall pledge of those joyes, which hee saw onely as farre off, wee nearer hand; were not the proverb fulfilled in us, that the nearer Christs Church comes to us, the further wee go from it. But as the distance to this faithfull servant of God was greater, so his sight was the better; hee had a clearer view of the recompence of the reward promised, which enabled him to endure as well the want of earthly pleasures and contentments, as the height of that great Kings displeasure, with such constancy, as if hee had seen him which is invisible, and yet was in some sort seen by *Moses*: so is faith of things to the naturall man unseene, but in a manner seene by it.

9 Scarfe now one living would doe as *Moses* did: not one that would, but should be censured, not by worldlings onely for a foole, but by forward professors of truth, for betraying Gods peoples cause; if having such oportunitie as hee had of soliciting their good in the Court, hee should leave his place to expect Gods providence, or the private contentment of his Conscience else-where. But from commendation of his Faith the judicious Reader may resolve, not to trouble his minde with such scrupulous cogitations; as whether the faithfull, albeit no such reward were promised, were to endure as *Moses* did; or whether (as the Papists falsly lay to our great Wor-

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thies charge, though others of lesse worth have spoken somewhat indiscreetly: ) intuition of reward pollutes such works as would be otherwise good, if undertaken onely because wee know them pleasant to our God. It is a truth most orthodoxall, that the chiefe end of our best workes, should be the fulfilling of Gods will or pleasure. But let not any man hence take occasion by nice distinctions or curiosities, to separate what God hath conjoynd; for his good will and pleasure it is to reward us bountifully for well-doing, and to glorifie his name in our felicitie: nor can wee intend the accomplishment of his will or glory aright, but as they are linked with his intention of good to us. For surely hee wills our life and happinesse, more then our good deeds, which, but for the other, he willeth not. It was a flâderous speech of an ungratious servant, to say his Master reaped where he had not sowne: for our God looks not for glory, but upō presupposall of good bestowed; he never punisheth but for ingratitude, neglect or abuse of his mercy or bounty. The greatest praise we can procure him is, to suffer our selves to be saved by the means he hath thereto ordained: & this hope of reward, even by his ordinance is that which strengthens the faith of his best servants. Or if thou thinkest that *Moses* faith was imperfect; thy *Saviours* believe, or knowledge of his exaltation as man doubtlesse was not so: *Yet hee* (as the same Apostle saith) *for the joy that was set before him, endured the crosse & despised the shame, and hence is set at the right hand of God; notwithstanding he did all things for the glory*

2 Heb. 12.2

glory of his Father, and because he knew it was his will so to doe; of which will likewise hee knew it an especiall part, that he should propose heavenly joyes as a counterpoise to worldly paine, and sure hope of endlesse glory, as an antidote against transitory shame or disgrace. Wherefore let us also looke upon CHRIST IESVS, the Author and finisher of our faith, and have respect unto the reward, that wee may endure with patience the race that is set before us.

10. That the same faith so much commended by this Apostle was, in respect of some objects, speculative, or but an *Assent*, or foresight of some divine revelations, as true, according to that difference betwixt *Truth* and *Goodnesse* before handled; is apparent from these instances: [<sup>d</sup> By Faith Isaac blessed Iacob and Esau concerning things to come: By Faith Iacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the end of his staffe worshipped: By Faith Ioseph, when he was a dying made mention of the departing of the children of Israell, and gave commaundement of his bones.] In none of these did their *Assent* urge them to any difficult, painfull, or dangerous practice; it was to wrestle onely with the naturall imperfection of mans understanding, or incredulity arising thence, not from any direct opposition of sensuall or corrupt affection. Greater difficulties there were to dissuade the people from adventuring to passe through the red-sea; but after this accomplished without danger, the miraculous fall of Ierichoes wals was not so hard to be perswaded to their posterity,

d Heb. 11.  
20.



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c Verse 32.

f Verse 33.

g Verse 34.  
35.

ty, or unto such as had heard what the Lord had done for their fathers. Yet by firme *Assent* unto this divine truth, as certainly future, the City was destroyed, and *Rahab* saved. *What should we more say? for the time would be too short,* (and the discourse too long) to insist upon the like in *Gedeon*, in *Baruc*, in *Samson*; in *Iephth*, in *David*, in *Samuel*, and in the *Prophets*. What victory soever these or other Saints of God obtained over themselves or their passions, over the enemies of God, his laws or their country, over men, wilde beasts or other creatures; our Apostle ascribes to faith. *For by Faith they subdued kingdoms*; not by believing they had overcome before they fought, but by becomming valiant in fight from firme beliefe that all victory was from the Lord of hosts, to whom it was a like easie to save with few or with many. By the same faith, but as fixed upon the morall law, or other meanes of salvation, they wrought *righteousnesse*. By the same faith they obtained the promises, not by perswading themselves they had them already sealed, but by practising the conditions annexed unto them. By the same faith *they stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong. The women received their dead raised to life: others also were racked, and would not be delivered, that they might receive a better resurrection. And others have beene tried by mockings and scourgings; yea, moreover by bonds and imprisonment. They were stoned, sawen asunder, tempted, and slaine with the sword: they wandred about in sheep-skins and goat-skins, being destitute, afflicted, tormented.*

11. These

11. These last passages of the Apostle, warrant the canonicall truth of what an author not canonicall relates, concerning those heroicall sonnes, and that more heroicall mother; whose resolution best exemplifies the nature of faith, hitherto described by S. Paul, to be such as we have defined, an *Assent* unto every part of Gods service, or every divine promise, not only as *true* and *good* simply considered, but as much better to the party assenting, than the fairest profers supreme earthly powers can make, either for avoidance of paine or torments present, or speediest advancement to greatest dignities. The first resolutely professes in the name of all the rest, *we are ready to die rather then to transgresse the laws of our fathers.* Nor did his soule draw back, or shrink at such savage and unmercifull usage, as would move pittie to see it practised upon a beast. Even to behold a flourishing tree first bereft of bark, then of all the naked branches, yet standing, lastly the greene trunk cut downe, and cast full of sap into the fire; would be an unpleasant spectacle to such, as delighted in setting, pruning, or nourishing plants. But that is but a weake resemblance of this mans torture, first stript of his skin, having afterwards all the utmost parts of his body lopped off; lastly his raw bulk broiled or carbonadoed quick. Yet the second sprig of the same root, made spectator of all this misery, to cause him abhor like butcherly practices upō himselfe, constantly pitching the feare of God higher then any present rack or torture could raise or improve his natural feare of tyrans rage;

h<sup>2</sup> Macc. 7  
2.

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i Ver. 9.

k Ver. 10,  
11.

l Ver. 14.

m Ver. 16.

\* Luke 14.  
ver. 1.\* 2 Mach. 7  
18, 19.

with his mortall life breathes out that everlasting truth, w<sup>ch</sup> his Redeemer afterwards gave in charge to his disciples: *For when he was at the last gasp, hee sayd, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have dyed for his laws, unto everlasting life.* The third, after like derision and torments as his brothers had suffered, willingly yeelds his tongue unto the tormentor; but first consecrates therewith his other members as an acceptable sacrifice unto his God, esteeming their losse as gaine for the keeping of his law: *k For stretching forth his hands with boldnes, he spake conragiously; These have I had from heaven, but now for the love of God I despise them, and trust that I shall receive them of him againe.* Nor could like torments w<sup>te</sup>st any other confession from the fourth: for when he was ready to dye, he said thus; *l It is better that we should change this which we might hope for of men, and waite for our hope from God, that wee may bee raised up againe by him: as for thee thou shalt have no resurrection to life.* The fift againe lesse feares the torments which he suffered, than the scandall which might redound to Gods Church from relation of their grievousnesse, unlesse the error were prevented: *m Thou hast power o king among men, and though thou be a mortall man, thou dost what thou wilt; but think not that God hath forsaken our nation.* The sixt likewise at the point of death charitably instructs the tyran, as our \* Saviour afterwards did the Iewes concerning them whose blood Pilate had mingled with their owne sacrifice: *\* Deceive not thy selfe foolishly, for wee suffer those*

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those things which are worthy to be wondred at for our owne sakes, because wee have offended our God; but think not thou, which undertakest to fight against God, that thou shalt be unpunished. But the mother (sayth this Author) was marvellous above all other, and worthy of honourable memory. For if by Faith the Elders obtained honour, and good report: the weaknesse of her sex doth witnesse the admirable strength of her faith; <sup>a</sup> that seeing her seaven sonnes slaine within the space of one day, suffered it with a good wil, because of the hope that she had in the Lord. That which inspired her breast with this hope, her hopes with wisdom, and her womanly affections with such manly courage; was her firme Assent unto the Articles of the creation and the resurrection: for with these arguments she wisely armes them against the terrours of death, or torture; <sup>b</sup> I cannot tell how you came into my womb, for I neither gave my breath nor life, neither was it I, that formed the members of every one of you. But doubtlesse the Creator of the world, who found the generation of man, and found out the beginning of all things, wil also of his owne mercy give you breath and life againe, as you now regard not your owne selves for his laws sake. The seaventh, whom Antiochus had tempted to disloyalty, as well by hopes of honour, as threats of tortures, she thus intreats in particular; <sup>c</sup> O my sonne have pittie upon me that bare thee nine months in my womb and gave thee suck 3. yeares and nourished thee and brought thee up unto this age, and endured the troubles of education: I beseech thee my sonne looke upon the heaven and the earth and all that is therein, and consider that

<sup>a</sup> Ver. 20.

<sup>b</sup> Ver. 22.

<sup>c</sup> Ver. 17,  
28,



d Ver. 37.  
e Illud in-  
super nun-  
quam credi-  
disset, quod  
videns ob-  
spesces;  
morientem  
matrem, ca-  
tutorum,  
quos Anato-  
micos ab u-  
tero eius ab-  
straxit, ma-  
jorem curā  
gerere, quam  
suimet. Nam  
si coram ipsa  
filium laedē,  
latrat, voci-  
feratur: sin  
illum ori il-  
lius admo-  
nes, silet, at-  
que magna  
pietate lam-  
bit. Quod si  
aliud, non  
catellum, ori  
eius, quam  
secas, ma-  
tris, accedat;  
rabie perci-  
ta mordet,  
quem natu-  
ra amorem,  
atq; adeo pa-  
rentis in li-  
beros incre-  
dibilem

charitatem  
in publicis theatris maxime spectantium admiratione, saepius ostendi, Patavij praesertim, cum  
adeffet illustrissimus ac reverendissimus Rainutius Farnesius, tunc Venetiarum Prior, nunc  
Cardinalis S. Angeli nunciatus &c. Colum. lib. 14. De viva sec.

that God made them of things that were not, and so was  
mankinde made likewise. Feare not this tormentor; but  
being worthy of thy brethren, take thy death that I may  
receive thee againe in mercy with thy brethren. Nor  
did her words want effect: for this also esteemed  
obedience much better then honor or preferment;  
yea, as much dearer then sacrifice, though of him-  
selfe. For he sayd, <sup>d</sup> I as my brethren have done, offer  
my body and life for the laws of our fathers, beseeching  
God that he will soone be mercifull unto our nation; and  
that thou, O Tyran, by torment and punishment maist  
confesse that he is the onely God: And that in me and my  
brethren the wrath of the Almighty, which is righ-  
teously fallen upon our nation, may cease: so be also dyed  
holily, and put his whole trust in the Lord. • That a  
dumbe creature shall gently and quietly licke her  
yong ones, newly ript out of her belly, even while  
the Anatomists knife did lance and dissecate her  
living members; seemed to me, when first I read  
it in an Author of this profession and practice, a  
wondrous effect of natures force, evincing the  
truth of our Apostles saying; that love, which thus  
excludes all sense of paine, would if perfect, expell  
all feare. But doubtlesse, more then naturall was  
this womans love; or rather great was her faith,  
that Gods love unto her sonnes and her was greater,  
then the love of mothers to their children, which could  
thus out of pittie and compassion, expose them to  
such savage cruelty, and patiently behold their

live Anatomy, afterwards content her selfe to be a subject of like practices: *For last of all; after the sonnes the mother dyed.*

12. So consonant to the grounds of our Apostles discourse, and these late mentioned resolutions, is that excellent exhortation which *Mattathias* made unto his sons before his death; that we may without presumption presume, one and the same spirit did set the severall parts of this lesson, and tune their hearts to this consort, albeit he did not pen these latter ditties. ° *Now hath pride and rebuke gotten strength, and the time of destruction and the wrath of indignation: now therefore, my sonnes, be ye Zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what our fathers did in their time, so shall ye receive great honour and an everlasting name. Was not Abraham found faithfull in temptation, and it was imputed unto him for righteousness? Iosephs chastity, Phineas and Eliahs zeale, Iosuahs valour, and Calebs fidelity, Davids mercy and Daniels innocency, are all ascribed to faith by him, as well as Ananias, Azarias, and Misael's safety, or Abrahams late mentioned acts. For after an enumeration of these particulars, he thus concludes: P And this consider yee in all ages, that none that put their trust in him shall be overcome. All that was commendable in these auncient Worthies, was from their trust in the Lord; and that from their firme Assent unto his power, his bounty, and fidelity: nor can the nature of faith be better notified by the effect or property, then if we define it to be a fidelity in all the service*

o 1 Macc. 2  
49, 50.

p Vers. 61.

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vice of God, raised from a firme Assent unto the former transcendent truths [*of his bountifull rewarding all that diligently seeke him; That it is alwayes better to obey him then man*] as shall further appeare from the discourses following. And it is already partly shewed in our Meditations upon *Jeremy*, that prayers thus made in faith are still effectually, for obtaining private remission of our sinne, comfort in the day of trouble; or for averting Gods heavy plagues or curses from any Land or People: if both the suppliants thus qualified hold due proportion with notorious delinquents for number; and the frequency or fervency of their supplications, with the continuance or stubbornnesse of the others sinnes. But hee alone truly prayes in faith, that can with constancy prosecute the right choise of meanes, which Faith doth make, and faithfully practise such duties as it prescribes, for attaining the end, whereto it directs.

*a James 1  
ver. 5.*

13 *If any of you lack wisdom, (saith S.<sup>a</sup> James) let him ask of God, that giveth to all men liberally and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering, for hee that wavereth, is like a wave of the sea, driven with the winde, and tossed. For let not that man think hee shall receive any thing of the Lord. Why? Because hee prayes not in faith, but is double minded, & unstable in all his wayes. In this doublenesse of minde, or distraction of the soule, as the word imports, doth hypocrisie in his language that knowes the heart and minde, properly consist. For to pretend or promise one thing, and wittingly and expressly, though in the secrets of*

of our owne hearts to intend another, is, in scripture-phrase an act of Atheisme or infidelity. An hypocrite he is in the same dialect, that assents unto the meanes of mans salvation as truly good, whiles simply considered; but disesteemes them in the actuall choise, wherein contrary desires, or affections unrenounced, usurp a negative voice, or rather make a *maior* part of his owne soule against him; so as he cannot make good his former promise with his whole *Assent*. From this competition betweene beliefe of spirituall truths, and carnall delights or pleasure, both challenging full interest in one and the same soule, doth that doublenesse whereof *S. James* speaks, arise. And the uncōstancy or wavering of an hypocrite, may best be resembled by a Polypragmaticall temper, desirous to hold good correspondencie with contrary factions; hence often enforced to shuffle from such promises as he meant to performe when he made them, but considered not how farre he had beene engaged by former obligements or protestations; from which, being challenged by the adverse party, he cannot flinch without greater shame or grieve.

14 Flattery, lying, and dissimulation, of which hypocrisie is but the brood, in the phrase of Gods Spirit which searcheth the reines, is not to profess one thing with the tongue, and purpose another in the heart; but rather to protest, what for the time present we truly think, without due examination of the soule or inward parts, or resolution to renounce all contrarie desires, or really



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aPsal, 78.  
3<sup>t</sup>, 3<sup>t</sup>, 33  
c.

bVase 36

really to disclaime all interest that any creature hath in our mindes or affections to the prejudice of the Creator; as the Psalmist excellently expresseth this point: *\* The wrath of God came upon them, and slew the fattest of them, & smote downe the chosen men of Israell. For all this they sinned still: and belceved not his wondrous workes. Therefore their daies did he consume in vanity, and their yeares in trouble. When he slew them, then they sought him: and they returned and enquired early after God. And they remembred that God was their Rock, and the high God their redeemer.* This conversion questionlesse was not in jeast or pretended only for the present, but in their apprehension that made it, sincere: yet in his judgement that was greater then their hearts or consciences, false and deceitfull, because imperfect and irresolute, as the Psalmist in the next words instructs us: *b Nevertheless they did but flatter him with their mouth; and they lied unto him with their tongues. The height of their dissimulation, as followeth, was, that their heart was not right with him, neither were they stedfast (beleeving or faithfull) in his covenant: but as their fathers had bin, a refractory & rebellious generation; a generation that prepared not their hearts, and whose spirit was not faithfull with God. Nor did this want of preparation, or their unfaithfullnesse proceed from want of purpose to doe God service, whiles tentations did not assault them; but herein rather, that like the children of Ephraim, being armed and bearing bows, they turned back in the day of battaile, that they kept not the covenant of God, and refused to walke in his law*  
(when

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(when the law of the flesh did oppose it) they for-  
gate (i. they did not esteeme) his workes and his  
wonders that he had shewed them. These divine  
characters of hypocrisie or dissimulation, approve  
his opinion, as well befitting the author that said,  
it was impossible for a Coward to be either an honest  
man, or a true friend. For seeing honesty is but  
a stemme of truth or fidelity, his observation  
differs onely in the subject, from that of the wise  
sonne of Sirach: *Woe bee to fearefull hearts and faint  
hands, and the sinner that goeth two wayes: woe unto  
him that is faint hearted, for he believeth not, there-  
fore shall he not be defended: woe be unto you that have  
lost patience, and what will yee doe when the Lord shall  
visite you?* More exactly paralleled as well to the  
occasion and grounds of our Apostles discourse in  
Hebrewes chap. 10. & 11, are these divine sentences  
of the same Author immediately following:<sup>d</sup> *They  
that feare the Lord, will not disobey his word; and they  
that love him will keep his laws. They that feare the  
Lord, will seeke that which is well pleasing unto him,  
and they that love him shall be filled with the law. They  
that feare the Lord, will prepare their hearts, and hum-  
ble their soules in his sight, saying; we will fall into the  
hands of the Lord, and not into the hands of men; for as  
his Majesty is, so is his mercy.* From our last resolu-  
tions in the former Chapter, the Reader will easily  
conceive the reason, why the same acts, operations,  
or practices are sometimes ascribed unto faith,  
as the chiefe steward, or dispencer of spirituall  
grace, and sometimes unto the affection or dis-  
position which it moderates. For as faint-hearted-  
nesse

c Eccles. 2.  
12, 13, 14.

d Eccles. 2.  
13, 14  
&c.

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nessesse argues want of faith : so patience in adversity, feare of God, and constant relying upon his mercies, though springing immediatly from their proper or peculiar habits or affections, are inspired and strengthened by faith, as blood in the veines, is by the blood arteriall.

15. If we compare the severall growth of steadfast *Faith* and *hypocrisie*; they much resemble the order of *composition* and *resolution* in sciences or workes of nature, or of *addition* and *subtraction* in Arithmetique, or of laying or reducing sums in *accompts*. As young *David* first encountred Bears and Lions, or other enemies of his flock, and afterwards ouercomes the great *Goliath*, that had defied the whole host of *Israel* : so true and lively *faith* first begins with petty desires, or such temptations as are incident to our present state or calling; alwaies so much lesse grievous in themselves, as our places are meaner : and having gotten mastery over them, still encreaseth, as difficulties or oppositions multiply, untill at length it become victorious over the devill, world and flesh, by a sincere discharge of particulars contained in the vow of Baptisme. Hypocrisie acknowledgeth the same summe of Christian duties or practices, and subscribes unto it, not onely in grosse, but unto most particulars therein contained: yet still reduces or exonerates as much, as well pleasing humours disallow, untill it finally dissolve what true faith doth build, euen unto the first foundation, if the opposition betweene it and carnall feares, hopes, love or hate come once to be direct and eager :

What

*Talis est natura fidei, quanto magis vetatur, tanto magis accenditur. Virtus fidei in periculo, securus est, in securitate periclitatur. Quid enim aliud ita laxat vigorem fidei, sicut longa tranquillitas?*  
Chrysost. in Matth. 20.

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What protestation could any true professor, either conceive in termes more decent or submissive, or tender in more serious and ample forme, then that supplication which the remnant of *Judah* and *Ierusalem* presented unto the Prophet *Ieremy*, after the captivity of their brethren? <sup>a</sup> Then all the Captaines of the host, and *Iehonah* the sonne of *Kareah*, and *Iezaniah* the sonne of *Holhaiah*, and all the people from the least unto the most, came and sayd unto *Ieremiah* the Prophet; *Hear our prayer wee beseech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left but a few of many, as thine eyes doe behold,) that the Lord thy God may shew us the way wherein we may walk, and the thing that we may doe.* After he had undertaken this sacred businesse, and past his word for his integrity in transacting it: they more pathetically oblige themselves to whatsoever obedience God by his mouth shall enioyne them: Then they sayd to *Ieremiah*; <sup>b</sup> The Lord be a witnesse of truth and faith betweene us, if we do not even according to all things, for the which the Lord thy God shall send thee unto us: whether it be good or be evill, wee will obey the voice of the Lord God to whom wee send thee; that it may be well with us, when wee obey the voyce of the Lord our God. A man would think the proposall of Gods commaundement, by a Prophet so well knowne unto this people, one whom they had chosen for this purpose; should have enforced them to performance of their promise. Yet *Ieremiah* foreseeing the hypocrisie of their hearts, though hidden from their owne eyes, returns his message in such

a Jer. 42. 1, 2, 3.

b Ver. 5, 6.



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c Use 9,  
10, 11, 12.

a forme, as if he had used artificiall invention to perswade obedience. Having called some of the parties that had late made this serious protestation, he tells them: Thus saith the Lord God of Israel, unto whom ye sent me to presēt your prayers before him, If ye will dwell in this land, then I will build you and not destroy you, and I will plant you, and not root you out: for I repent me of the evill that I have done unto you. Feare not for the King of Babell, of whom ye are afraid; bee not afraid of him, saith the Lord: for, I am with you, to save you, and to deliver you from his hand. And I will grant you mercy that he may have compassion upon you; and he shall cause you to dwell in your land. But if yee say, wee will not dwell in this land, neither heare the voyce of the Lord your God, saying: Nay, but wee will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor have hunger of bread, and there we will dwell: (and now therefore heare the word of the Lord, yee remnant of Iudah, Thus saith the Lord of hosts, the God of Israel; If ye set your faces to enter into Egypt, and goe to dwell there: then the sword that yee feared shall take you there in the Land of Egypt, and the famine for which you care, shall there hang upon you in Egypt, and there shall ye die. And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine and by the pestilence, and none of them shall remaine, or escape from the plague that I will bring upon them. For thus sayth the Lord of hosts, the God of Israel; As mine anger & my wrath hath bin poured out upon the Inhabitants of Ierusalem: so shall my wrath be poured out upon you, when you enter into Egypt; and

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ye shall be a detestation and an astonishment, and a curse, and a reproach, and ye shall see this place no more. O yee remnant of Judah: the Lord hath sayd concerning you, Goe ye not into Egypt, know certainly that I have admonished you this day. And as <sup>d</sup> Iosuah at his last farewell unto his people, suspecting their pronenesse to idolatry, did by a seeming provocation of them to the practice and profession of it, wisely wrest from them more serious protestation to the contrary, and a stricter obligation to the service of the onely true God, then otherwise they would have conceived: so *Jeremiah*, instructed by his God, that the hypocrisie of this peoples heart now secretly began to work, gives them notice of it, most desirous to be disapproved by them in the event: <sup>c</sup> Surely ye dissembled in your hearts when you sent me unto the Lord your God, saying: Pray for us unto the Lord our God, and according unto all that the Lord our God shall say, so declare unto us, and we will doe it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you. Now therefore know certainly, that yee shall die by the sword, by famine and by the pestilence, in the place whither yee desire to goe and sojourne. Ieruselems ruines, and the Temples ashes did witnesse the severity and justice of their God, against the obstinate and disobedient. The *Babylonians* themselves knew *Jeremiah* for a Prophet; even this people to whom hee brings this message, were well perswaded of his familiarity with their God; and he himselfe had passed his word for acquainting them fully with

d See Iosu.  
24. 15, 19,  
22, 24.

c Ier. 42. 20  
21, 22.

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Jerem. 42.

4.

his will : <sup>f</sup> Then *Jeremiah* the Prophet sayd unto them, *I have heard you; behold I will pray unto the Lord your God according unto your wordes; and it shall come to passe, that whatsoever thing the Lord shall answer you, I will declare unto you : I will keepe nothing back from you.* And was it possible the same men should bee so dislike themselves, as to forget their late protestations, and refuse to doe Gods will so fully made knowne unto them by his Prophet? To doe the will of God, if so they knew it to be his will directly, they denie not : for this generall truth was not as yet directly contradicted by their present passions. But now tenne dayes had passed, since *Jeremiah* and they had mutually pledged their faith ; the one for notifying, the other for executing Gods commaundement, concerning this present case : their former jealous feares of *Nebuchadnezzars* ill affection towards them had increased in the interim, they had entertained some politick hopes of shelter in *Egypt* from the storme that threatned *Judah*. Both these with the naturall stubbornnes of their wils, accustomed to long after things forbidden, concur to impaire and withdraw their former Assent; causing them, though not absolutely to distrust Gods power or goodnes towards them, nor altogether to disclaime *Jeremiah* for a Prophet, yet to suspect his fidelity in this particular businesse. <sup>f</sup> For when he had made an end of speaking unto them all the wordes which the Lord had recorded, for the which the Lord their GOD had sent him unto them, even all these wordes : then spake *Azariah* the sonne of *Hoshaiah*, and

Jer. 43. 1.

and Iohanan the sonne of Kareah, and all the proud men, saying unto Ieremiah, Thou speakest falsely; the Lord our God hath not sent thee to say, Goe not into Egypt to sojourne there: But Baruch the sonne of Neriah setteth thee on against us, for to deliver us into the hands of the Chaldeans, that they might put us to death, and carry us away captive into Babylon. So Iohanan the sonne of Kareah, and all the Captaines of the forces, tooke all the remnant of Iudah, that were returned from all nations, whither they had beene driven, to dwell in the land of Iudah. After they had thus shuffeled from their promise, disobeyed Gods word, abused his Prophet, and provoked him unto wrath with the workes of their hands, polluting their soules by burning incense unto other gods in the land of Egypt, whither they were gone to dwell: threatened with consummation of Gods wrath, which had overtaken their fore-fathers, and had almost devoured their native countrie; they beginne directly *calcitrare contra stimulos*, and utterly recall their former Assent unto the generall truth, so fully acknowledged before, That Gods commandments ought to be obeyed. For these, wee must consider, were most peremptory against idolatry, on which their hearts and affections were now fully set: so as the apposition betwixt Gods word and their resolutions, becomes immediate and diametrall. Nor was there any coactive power to bridle the unruly bent of their untamed affections, now at liberty to run riot, and acquaint their hearts with what they had secretly wrought before: No face of civill government, professing true

Jer. 44-7, 8



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8 Jerem. 44  
15.

religion, to discountenance and overaw their audacious and whorish fore-heads, from open avowing of what they purposed; rather the sight of like practises authorised in Egypt, did tempt their hearts to conceive, and their mouthes to profess greater abomination, then in their owne land they could have thought on. And as that excesse of insolency, which moved the Israelite to wrong his brother, made him withall more impatient of *Moses* reproofe: so such of this remnant, as were most conscions of former disobedience to Gods laws, were most forward and petulant to disclame his present will, expressly revealed for their safety, and like the old Serpent to accuse his inhibitions in like case, of false-hood or envie. For when *Jeremiah* had made an end of all his threatnings; *Then all the men which knew that their wives had burnt incense to other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying; As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee: but wee will certainly doe whatsoeuer thing goeth forth of our owne mouth, to burne incense to the Queene of Heaven, and to powre out drink offerings unto her as we have done, wee and our Fathers, our Kings and our Princes in the Cities of Iudah and in the streets of Ierusalem. For then had wee plenty of victuals, and saw no evill: But since wee left off to burne incense to the Queene of heaven, and to powre out drink offerings unto her, we have wanted all things, and have beene consumed by the sword, and by famine.*

And.

*And when wee burnt incense to the Queen of heauen, and powred out our drink offerings unto her, did wee make our cakes to worship her, and powre out drink offerings unto her without our men?*

16 This last instance of these hypocrites will yeeld somewhat to evince a conclusion, hereafter to be inferred: *That no affection unrenounced*, not such as procure greatest applause and admiration amongst men, but continually *exposes our soules* to Satans check: *That this cunning gamester*, by extraordinary skill to play upon like advantages, can drive men into any point of infidelitie, heresie, idolatry, atheisme, or blasphemy against the holy Ghost, as shall be fittest for his purpose, or as the opposition betwixt mens resolutions and truths revealed shall fall out. From the former examples, whereby the Elders obtained good report, we have gained thus much for confirmation of our last assertion, *That the faith whereby Abraham was accounted righteous*, and by which the sonnes of *Abraham* must live, is a stedfast *Assent* to whatsoever God shal say, as much truer then ought that can be said against it, and to whatsoever hee shall command, as much better, then either the accomplishment of our owne desires or hopes, or obedience to contrary commandement of earthly powers, whether accompanied with severest threats of any evill, or surest promises of any good, they or their instruments can procure us.

## Sect. 1.

## CHAP. VIII.

*That knowledge of morall objects in sacred dialect includes the affections concomitant: The exact conformitie, or correspondency betwixt the Assent or adherence (resulting from such knowledge) and the proper object whereto it is applyed.*

1.



Hether right or no, be it in the judicious Readers power to examine and determin; such choise as is too late for us to recall, is already made of *Assent*, as the fittest threed to follow, for unwinding those perplexities which some late intricate disputes of adverse parties have woven unawares in this argument, which we after them labour to unfold. Now seeing every *Assent*, especially of the intellectuive nature, so necessarily presupposeth *knowledge*; that the certainty (as hath beene observed) of the one, can hardly spring but from the clearnesse or perspicuitie of the other: it will be a matter altogether impossible to give the Reader a distinct and full view of the nature and essence of that *Assent*; whose differences and properties we out of Scripture seeke; unlesse we first acquaint him with the true force and value of *knowledge, understanding, or other termes of use, equivalent in the dialect of the Sanctuary.*

2. That words expressing the *acts of sense*, or *understanding* (in the holy Ghosts, or his language that had not onely the *forme of wholesome doctrine*, but

but the *very words of eternall life*, ) usually include affections concomitant, is a rule so often inculcated by best expositors of sacred Writ, that to be curious in recapitulation of severall instances, would seeme but truantly pains, to such as are conversant in their writings: Yet, because we write not so much for theirs, as for others use; to omit them altogether we may not. And seeing remembrance is but an *act* of knowledge reiterated; or a second agitation of the minde towards that point, whereat it had arrived before: wee shall more fully conceive what it is to *know*, if we first know what it is to *remember*. And that in the language of *Canaan*, is *so to be affected with matters called to minde, as the nature of them doth require*. Some things of beliefe and credence undoubted, because related in Scriptures, are in themselves of such little use, or consequence to our salvation; that barely to remember them sufficeth, to be in heart affected with them is not required. Thus *Jacobs* making his sonne a party coloured coate, will, amongst other stories, present it selfe to their memory, that have read through the booke of *Genesis*. But whom doth the remembrance hereof ought affect? unlesse perhaps such little children, as are desirous their Parēts should follow this example. But not to be touched with the affliction of *Ioseph*, or old *Jacobs* sorrow, when his dearlings spangled coat was presented unto his aged eyes, all besprinkled with blood; would argue hard heartednesse in an old father of so young and lovely a child. For christian soules not to be yet more deeply touched



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*a Adfirmabant autem hanc fuisse summam, vel culpam suam vel erroris, quod essent solius stato die ante lucem convenire, carmenque Christo quasi deo dicere secum invicem, seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum, appellati abnegarent: quibus peractis, morem sibi discedendi fuisse, iurisque coeundi ad capiendum cibum, promiscuum tamen & innoxium. Pl. l. 10. ep. 100. b Ps. 137. 4*

ched, with solemne remembrance of their Saviours agonie, his barbarous usage at his arraignment, his ignominious and cruel death: were to staine themselves with guilt of that blood, which must wash them from all their other sinnes. Nor doth the perfect remembrance of what the head hath suffered, affect the members with sympathy only of his sorrow: but it quelleth and crucifieth all carnall lust and concupiscences that fight against the spirit, as in that article is to be declared. The heathen, it seemes, suspected Christian sacraments had been instituted, as bonds of dangerous combinations or conspiracies in mischief: but *a Plinies* exemption of them from that imputation may instruct us, what use the ancient made in remembering CHRIST'S death and passion. For ~~there~~ by they solemnely renewed the league of baptism, and setled their former resolutions not to commit theft or adultery, not to falsifie their words, or any way defraud their neighbours.

3. The true force of this speech, *to remember*, whilst applied to matters of morality, the Psalmist excellently expresseth in the 137. Psal. Such as had brought desolation and woe upon their native countrey, exacted mirth of them and his country-men in their captivity. To these their demands of the pleasant songs of *Syon*, he answereth with indignation; *b How shall we sing the Lords song in a strange land? If I forget thee o Ierusalem, let my right hand forget her cunning. Ierusalem* we must consider was, at this time, in her widowhood, forsaken of the Lord her husband, & deprived

ved

ved of all her dearest children: *Sion* her head, sometimes decked with maiestie and honour, was now covered with dust and ashes, as with a mourning vaile; and for her sonnes to have consorted with the idolatrous *Babylonians* in their riotous mirth, had been more then to forget *Her*, whom they could not rightly remember but with sorrow. Whence, in the next place he ads; *If I remember not thee o Ierusalem; let my tongue cleave to the rooffe of my mouth*: which words imply as much as this imprecation, *Let this be last song I ever shall sing, the last words I ever shall speake, If I be iocound, either in heart or speech, whilst thou art sad.* Thus to prefer sorrow and griefe for her misery, before all the joy and pleasure that *Babylon* could afford him, was truly to remember the ruines of *Ierusalem*. By the same dialect, whiles he beseecheth his God to remember *Edom*, he implicitey wished as ill to it, as he expressely did to *Babylon*: such desolations upon the Cities and inhabitants thereof, as the *Babylonians* by the *Edomites* instigations, had brought upon *Ierusalem*: that the whole land might be wasted with misery, that the enemy might take the children from their mothers breasts, and dash their braines against the stones. So when *Artaxerxes* thought it strange to see *Nehemiah*, (as who would not to see a Courtier, not sick, and yet sad,) when his soveraigne Lord looked cheerfully upon him: the good man replies <sup>b</sup> *Let the king live for ever, as if he had said, God grant he never know cause of sorrow: but why should not my countenance be sad, when the city & place of the sepulchers* of

<sup>b</sup> Neh. 2.3.

Se&amp;t. 1.

c Nehem.  
13. 29.d Neh. 6.  
14.c Neh. 13.  
14.

*of my fathers lieth waste, and the gates thereof are consumed with fire?* So deeply did the recogitation of what he had not seene, but onely heard, sink into this true Patriots heart. So likewise that prayer of his; *c Remember them o my God, that defile the Priest-hood, and breake the covenant of the Priest-hood, and of Levi:* includes a desire that God should plague them according to their deserts. And he else-where vpon like occasion expresseth it, *d My God remember thou Tobiah and Sanballat, according unto those their works, and Noadiah the Prophetesse also, and the rest of the Prophets that would have put me in feare.* But when he desires God to remember himselfe, hee supposeth this remembrance should bring a gracious reward of his good service, as he interprets himselfe, *c Remember me, o my God, concerning this; and wipe not out the good deeds that I have done for the house of my God, and for the offices thereof.* The like use of this phrase wee have in common speech: for when wee promise to remember a good turne done vs; we imply not a bare recognition onelie of what this or that man hath done for us, upon this or that day; but a like hearty affection toward him, and a readinesse to requite his kindenesse, whensoever occasion shall be offered.

So when we threaten to remember our enemies, or such as wrong us: every man knowes the meaning of this speech to be as much, as if we had promised to be even with them, or to doe the as shrewd a turne, as they have done us. But this is a remembrance which amongst Christians should be

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be forgotten: yet as well the phrase it selfe, as the practice of it may serve, to notifie the right use of the like in Scripture. Then we are truly said to remember Gods Commaundements, when our hearts are as firmly set on their practice; as the naturall or unregenerate mans is upon requitall of injuries offered. In this sense (saith God himselfe,) <sup>a</sup> Remember, thou keepe holy the Sabbath day; as if not to sanctifie it, were to forget it: and the Apostle, <sup>b</sup> Remember such as are in bonds; not as scoffers doe, to whom their misery is oft-times matter of mirth, but as if you were in bonds with them. So currantly did like speeches goe for as much as we have set down in *Salomons* raigne; that he deemed us sufficiently charged with thankfulnessse to our Creator, in that wee were enjoined to remember him: and upon this consideration he exhorts us to take the inventory of what wee received from him in our creation, in those dayes wherein we most delight, in which the characters of his blessings bestowed upon us, and their true worth, are most fresh and sensible in all our faculties; well knowing, that if wee deferred this survey till old age come upon us, in which life it selfe becomes a burthen, our returne of thanks for fruition of it, & the unpleasant appertinencies, would be but wearyish: <sup>d</sup> Remember now thy Creator in the dayes of thy youth, while the evill daies come not; nor the yeeres draw nigh, when thou shalt say, I have no pleasure in them: While the sun, or the light, or the moone, or the starres be not darkned, nor the clouds returne after the raine, &c.

<sup>a</sup> Ex. 20. 8.

<sup>b</sup> Heb. 13.

Eccles. 12.  
1, 2.



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4. In like sort, as wel in sacred as common, though lesse in the school lāguage, (the greater the school-mens folly;) *to know* or *believe*, includes not onely a logicall conceit of the things we know, or of their truth considered in themselves, but withal a right esteem of their worth or cōsequēce in respect of us. The original of these scholastique solecismes in morall or sacred arguments, if I mistake not, ariseth hence, that intentionall or abstract truths, whereunto in younger daies we are most accustomed, being most comprehensible and best known; we use our apprehension or conceit of them, because definite and unvariable, as the fittest scale to measure matters of morality: not considering, that these require more dimensions, then objects meerely speculative, that their degrees are of another size, and oft-times asymmetrall with the former, that our soules, for the exact discernment of their quality, require a more peculiar touch, then that light tincture or impression which they have taken from matters logicall & mathematicall, or meerly secular: albeit all true knowledge, even of these must be commensurable to the subject we professe to know, and rightly proportionate or rather actually reaching to that end, whereat it levels. Even in matters secular or most abstract, (if we well observe) that conceit or knowledge, which in respect of one object or some subordinate end thereof, is exact and perfect; applied either to an object altogether different, or to an other end of the same, will appeare to be meer ignorance, or knowledge either imperfect or impertinent.

5. Know

5. Know we may the length or circumference of some plot of ground to an haire-breadth; and this abundantly sufficeth even curiosity it selfe, in him that hath no other intent, then to course or exercise in it. In journeying or shooting wee examine not how wide, but how long the countrie is, through which we rove or travel; but the exact knowledge of this dimension would little availe a surveier, unlesse he have skill withall to gather the just quantity of the whole surface from the breadth, as accurately knowne as the length. Or he that could fro these two dimensions curiously calculate thus much, should be accounted meere-ly ignorant in measuring timber or other solids, unlesse he knew the thickness of them, and from the distinct knowledge of all three dimensions, to notify the just quantity of the whole masse or substance: the most accurate knowledge whereof were little pertinent to him, that stands more upon their weight then magnitude; both which onely to know (unto a scruple) would argue ignorance in him, unto whose purpose or profession, the notification of their qualities, use, or operation, were only or principally necessary.

6. Such a difference as I have specified betweene knowledge of lines and plaine figures, betweene them and solids, or betweene the quantity of such bodies, and their weight or quality; we must imagine betweene the knowledge of truths speculative and moral, or betweene meere-ly morall and divine concerning our owne salvation. The conceit or knowledge of these last,  
how

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how exact soever it be, if it be only in the braine, and imprint not the true character of it selfe upon the affection; is no better to a Christian, then it would be for a Carpenter to know the length or breadth of a peece of timber without the thicknes, or all three dimensions without any judgement whether it were sound or faulty, whether rightly seasoned; or unto what use it would best serve in building. It would be all one, as if a Physitian or Apothecary should know the picture, shape, or colour of any herbe in *Matthiolas*, or other Herbalist, ignorant of its vertue or operation, or how it should be prepared for medicine. Or, as if a Merchant or Auditor should be able to display all the perfections that nature hath bestowed on gold above other metals, not acquainted with the worth of it in paiments; or in what countries it is most currant. Briefly, seeing all knowledge must be measured by the use or end; and this in the subject we treat of, is the salvation of our soules, whereunto we grow by newnesse of life: our knowledge cannot be perfect, unlesse it bee terminated to a right structure of affections in the heart; answerable to the *Idea* or modell of truth in our braines; and unlesse it bring forth readinesse or promptitude in every faculty to put such precepts as require their service, in execution. Of these two parts of Christian knowledge, the one in the head, the other in the heart; much better the former were defective, then the latter. He that knowes rightly to husband the ground he enjoys, what part is good for medow, what for pasture,

pasture, what for corne, what for this kinde of graine, what for that, how every parcell may bee imploied to the best commodity of the owner; may be ignorant in surveying, or drawing a right plat-forme of it, with lesse losse, then he that could survey it most exactly, but hath no experimentall skill at all in tillage or husbandry. Now seeing our Saviour tels us, his father is an husbandman, and is best glorified by such fruits as we shall bring forth unto salvation, (the true end of Christian knowledge:) he may be truly sayd to know more, at least better then others doe, that can improve whatsoever he heares or reades to the benefit of his owne soule, and imploy those faculties which God hath given him, to his service. It shall be little or no prejudice to such a man, albeit he cannot draw a map or perfect systeme of divinity; or deduce one divine attribute from another: Albeit he that can doe this, and leave not the other undone, shall receive his reward according to the measure of his talent rightly imploied. But if his chiefe knowledge consist in distinct conceiving of the deity, or methodicall discoursing of divinity; this glorifies God but as the Painter doth the party, whose picture hee hath exactly taken, whereas our Creators glory most shineth not in livelesse and painted words, but in our workes paternized to his image, renewed in our minds; as towardly children expresse their noble ancestors worth, by lively resemblance of their personages, and reall imitation of their virtues. It is a kinde of cunning I must confesse, to be



\* Maldonat  
seeking oc-  
casion to  
expound  
those words  
of Daniel,  
(cap. 12. v.  
3.) *Qui au-  
tē docti su-  
erint, id est,  
qui bene sa-  
pienterque  
vitam suam  
gubernarint  
hos enim*

*scriptura  
vocare solet*

*מְדַבְּרִים*

*habentes in-*

*tellectum;*

*sicut Galli,*

*non eos qui*

*docti sunt,*

*sed eos qui*

*moderati,*

*sapientes*

*appellant.*

*Hic ergo (in-*

*quit Dani-*

*el) fulge-*

*bunt, quasi*

*splendor fir-*

*manenti, &*

*qui ad ju-*

*stitiam eru-*

*dunt pluri-*

*mos, quasi*

*stella in per-*

*petuas aeternitates.*

*Maldonat*

*in 13. Mat.*

*ver. 43.*

*a Psal. 1. 6.*

*b Psal. 95.*

*ver. 10.*

able accurately to paint God, or his goodnesse; but as little pertinent to true Christian knowledge, as an artificial picture of a great feast, is to a poore soule almost starved for hunger; unlesse it make us not painted images, but true & live sons of the everlasting God. For, *our light must so shine before men, that they seeing our good workes may glorifie our Father which is in heaven.* That such a Father there is, and that we are his sonnes, we must make knowne to others by imitating his perfections.

7. \* To these or like points, do sacred writers usually extend words importing knowledge; whether they speak of our knowing God, or his knowing us. \* *The Lord knoweth the way of the righteous* (sayth the Psalmist.) And if he know it, will he not reward it? Yes, with life: *for the way of the wicked, because as well knowne to him, shall perish.* Answerable hereto men are sayd to know Gods wayes, when their demeanure is such, as if they expected he should presently take notice of theirs, either to reward or punish them. \* *It is a people that doe erre in their hearts,* (sayth the Lord:) *for they have not known my waies.* As they did erre in their hearts: so did they not know Gods wayes in their hearts, for such a knowledge of them, as is confined within the braine, or such as a man that never travelled, may have of a strange country by a map, no doubt they had. But as beaten wayes, & vulgar directiōs of the inhabitants, are better guides in unknowne coasts, then most accurate geographically descriptions: so is it not this superficial knowledge of God

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Gods wayes, that can conduct us to his rest; whether none come but such as can tread in the steps of holy & religious mē, that have gone before thē, and doe learne that by experience, which others paint out and decipher. *“This is life eternall (sayth our Saviour,) that they might know thee the onely true God, and Iesus Christ whom thou hast sent: equivalent hereto is that, <sup>a</sup>Who soever believeth in him, shall not perish, but have everlasting life.* Can faith and knowledge then reach to heaven, unlesse they be lengthned by love & other Christian vertues? He that is warned to receive a Prince or man of state, will make accompt of his necessary traine, albeit, no mans comming besides be specified. Nor is it needfull sacred writers should mention love, or other attendants of those queenes of vertues, *Wisedome, faith, or knowledge; if these be present the rest will certainly accompany them. Hee that sayth <sup>b</sup>I know Christ, and keeps not his commandments; is a lyar, and the truth is not in him.* Faith or knowledge without love, is not Christian, but hypocriticall: for onely he that hath <sup>c</sup>Christs Commandments, and <sup>d</sup>keepeth them, is he that loveth him. Wee know that the Sonne of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Sonne Iesus Christ. This is the true God and eternall life. Many were the peoples sinnes in the wilderness: yet Saint Iude comprehends all in this one, that they believed not. *<sup>e</sup>This ye know, how that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that beleevd not.* So doth

<sup>c</sup> Joh. 17. 3

<sup>a</sup> Ioh. 3. 15.

<sup>b</sup> 1. Ioh. 1. 4.

<sup>c</sup> Ioh. 14. 21

<sup>d</sup> 1 Ioh. 5. 20.

<sup>e</sup> Iude 5:

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g Psa. 78. 8.  
h Verse 21.

i Heb. 4. 2,  
3.

j 1 Iohn 5.  
5.

k Eccles. 19  
19, 20.

l Eccles. 32.  
24.

m Sg. 2. 1. 6.  
16.

the Psalmist attribute all the disobediences and rebellions of his forefathers, unto this; *That their spirit was not tyed by faith unto God; yea, the fire was kindled in Iacob, and also wrath came upon Israel, because they beleaved not in God: and the error of the Israelites, that knew not the way unto Gods rest, was (in the Apostles construction) unbeliefe. The word that they heard propted not tbe, because it was not mixed with Faith; for we which have beleived, do enter into that Rest. The greatest praise we read given to the Israelites in the wilderneffe, was that they beleived God and his servant Moses. As long as they thus continued, they were not overcome by temptations of the world or flesh. And by what meanes do all such, as are borne of God, overcome the world? Is not this victory from faith? Who is it that overcommeth the world, but he which believeth that I E S U S is the Sonne of God? The same dialect was well knowne in Iewry in his time that sayd; The knowledge of the comandement of the Lord is the doctrine of life: that all wisdom was contained in the feare of the Lord, performance of the Law, and knowledge of his almighty power; That to believe the Lord was to keepe his Commandments. Which last testimony is very usefull in the examination of faith, further to be insisted upon in that treatise.*

8. It was but an effect of such mens folly as spend the best of their dayes and spirits in coyning second intentions or terms of art; and after they have gotten the skill to draw solid learning by this

this devise into plaine tables, mistake these types or shadows for the bodies or substances ; which first did sever beliefe and knowledge of divine matters, from practice; whereunto they are as naturally linked, as the *nerve* is to the part which it moveth. Nature her selfe, not stretched awry by arr, or misled by passion, (from whose attraction or impulsion she is most free in matters of ordinary and common use;) alwaies frames her language fully parallel to the former rules of sacred speech. Into whose heart, beside the hypocrites, would it sink, that affection shold not increase according to the degrees of worth in the object, though no better knowne then others are? Is not the quantity or perfection of goodnesse as intelligible, as the bare essence or quality? Or can we in part be moved with some few degrees of goodnesse knowne, and not as much more moved by equall knowledge of farre more? or can we rightly value the consequence of divlne truths in respect of our selves, and not frame desires of them proportionally? Doth any man not much affect him, whose excellent parts hee highly esteemes, albeit he expect no reall favour or commodity from him? To say we know a man, in ordinary speech imports a demeanour, or respect towards him, answerable to that quality we know in him. To know him for a sweet cōpanion, includes a desire of his cōpany or acquaintance, & an unwillingnes to fal out with him, or to be estranged frō him. To conceive of one as an odd & unfociable wrangling mate, implies a care to eschew all occasions



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of intercourse, dealing or familiarity with him. If an inferiour should say hee knew his lawfull Magistrate to be a most unpartiall, severe Iusticer; he need not specifie his unwillingnesse to be justly accused before him of any crime. Or if we say we know or beleeve one to be a marvellous wise, honest, friendly man; who would not gather, that whilst this perswasion lasted, we would be readier to commit any matter of moment to his care and trust, thē unto others, whom we know as well or perhaps better, yet not to be so wise, so honest or well affected towards us? Speake we of what knowledge we list, sēsitiv or intellectuall, to know any object, and not to be affected with such attributes or qualities of it, as are dissonant or agreeable to our natures; is indeed to know it, and not them. To know that which in it selfe is terrible, and not to be terrified with it, is not to know the terrour of it. The Beare and Lion know the wolfe by sight, as well as the silly lambe; which no sooner sees him but is affrighted: for of these three, this poore soule only knowes him as terrible, and an enemy to his nature. Ratts know that baite which is their bane; but as sweet, not as poisonous: for, were it as bitter in their mouth at the first tasting, as it afterwards proves in their bellies, they would avoid it. \* *The devils* (saith S. James) *believe that there is a God and tremble*: whether hee speake of beliefe properly so called, or of some greater knowledge; certaine it is, they tremble, because they beleeve, and know him to be a terrible and powerfull Iudge. Did they as firmly beleeve.

a Jam. 2. 19

leeve, or know he had mercy for them in store : would they not love him & seeke to avoid his displeasure ? If our knowledge, both of his justice to the wicked and disobedient, and of his mercy to the penitent amongst the sonnes of men, whose nature his sonne hath taken upon him, were but such, as these infernall spirits have of his severity towards them; it would command all our affections, of love, of feare, of thankfulness, & bring forth intire fidelity in his service. *Though they say, The Lord liveth, (saith the<sup>b</sup> Prophet,) yet they sweare falsely.* Yet what truth more undoubted, then that the Lord liveth ? But swearing this, they professed a believe or knowledge of it, which they had not: otherwise, *they had executed judgement, and sought the truth; they had sorrowed when the Lord had smitten them, and received correction, when he had consumed them.* <sup>a</sup> But this people (as the Prophet ads) *had an unfaithfull, and rebellious heart: they are departed and gone. For, they say not in their heart, Let us now feare the Lord our God, that giveth raine both early and late in due season: he reserveth unto us the appointed weekes of the harvest.*

b Iere. 5. 2.

c Verse 1, 3

d Verse 23.

9. Why supernaturall concourse, seeing it is as necessary as divine revelation to produce the acts, should not as properly belong to the object of believe; some schoole-men give this reason: *because of these two the divine revelation only is the ideal or exemplary cause of our faith, and this ideal causality herein consists; That as the truth and revelation divine is in it selfe, so must our Assent unto it, be most infallible.* That they extend this conformity,

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betwixt the object beleevd and our beliefe of it, no further; is not disagreeable to their intentionall or superficiall conceit of this celestiaall vertue. But consonantly to our former declarations of that indissoluble combination, betwixt *truth* and *goodnesse* in moralities, & the intrinsecall identity of the will and understanding; wee make not onely *truth* but *goodnesse* also divine, with the severall branches of it, the exemplary cause of our *Assent*.

The former conformity betweene the infallible veracity of the Godhead, and our beliefe of whatsoever it shall say or teach, we take as transcendent and included in every *Assent* wee give unto other particular attributes. This mutuall infallibility is as the authentique instrument, or legall forme of our assurance; but renewing of Gods image, communication of his goodnes and mercy in Christ is the patrimony or legacy conveyed unto us. This is as a wrest or screw, to fasten our soules unto his other attributes, all as apt, if closely applied, to imprint their figure upon thē as the former. Betwixt every object assented unto, whether as *good* or *true*, and the faculties of our soules which it concernes, there must be such a correspondency, as is between the Character and the letter enstamped. Our *Assent* unto Gods long suffering, and forbearance of obstinat sinners, will quell unadvised anger against our brethren: our infallible beliefe of his mercy towards our selves, & his readinesse to forgive our trespasses, though in number infinite against his most infinite Majesty, will cause us forgive our fellow servants their offences against us; not untill  
 seaven

seaven times only, but unto seaventy times seaven times. Our infallible believe that he is good and bountifull as well to the unjust as just, will imprint a like desire in us of doing good, though to ungratefull persons. This is our Saviours inference upon the explication of this attribute. *<sup>a</sup> But I say unto you, love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that yee may be the <sup>b</sup> children of your Father which is in heaven, for he maketh his sun to rise on the evill and on the good, and sendeth raine on the just and on the unjust. For if yee love them which love you, what reward have yee? Doe not even the Publicanes the same? And if yee salute your brethren only, what doe yee more then others? Doe not even the Publicanes so? Be yee therefore perfect, even as your father which is in heaven, is perfect: not in some only but in all parts of his goodnes, revealed or proposed to our imitation. His incommunicable attributes of majesty, honour, and glory, we are with reverence to adore, not to imitate. Albeit, even unto these, his infallible veracity is as the handle, by which firmly apprehended, they have their peculiar weight and force upon our soules and affections, imprinting on them a general disposition to receive the stamp of his perfections imitable or communicable, and an universall inclination to performance of his will revealed.*

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*<sup>a</sup> Matb. 5. 44. 45. &c. <sup>b</sup> So it is said Luke 6. 35. Ye shall be the children of the most High; for he is kind unto the unthankfull and to the evill. Our Saviour in this place deduceeth that precept from the divine nature or attribute, which the sonne of Sirach doth from Gods will revealed: for to no other end were his commandments given, save or ely to make us like him in his imita-*

*ble attributes or perfections. Many have refused to lend for other mens ill dealing, fearing to be defrauded. Yet have thou patience with a man in severe chast, & delay not to shew him mercie. Help the poore for the Commandments sake, & turne him not away, because of his poverty. Eccles. 29. 7, 8, 9.*

Thus



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[Ethnici  
putant plu-  
res esse Deos,  
& hoc tibi  
videris per-  
fectum Chri-  
stianum, quod  
persuasum  
habet unum  
esse Deum?  
Quid ma-  
gnum facis?  
Idem cre-  
dunt Iu-  
dei, qui  
quotidie  
blasphemant  
Filium Dei  
in Syna-  
goga su-  
is: idem  
credant

Thus in the language of *Canaan*, he is said to ascribe *praise* and *glory* unto God, that evacuates his heart of pride and vaine-boasting, in such perfection as he hath received from his immensity, whence every good gift doth flow, and whither in thankfulness it must returne: he ascribeth *strength* and *majesty*, that renounceth all confidence in man or other creature, and humbles himselfe under his mighty hand. And seeing wee must not only believe the Essence but the attributes of the *God-head*, and all beliefe presupposeth knowledge; consonant to the language of nature late mentioned (in matters, wherein she is best scene, and least corrupt) is the dialect of grace. Hee is sayd to believe or know God, as *just*, that feares him as a Iudge most unpartiall and uncorrupt, and is afraid to be unjust, lest he take vengeance. Hee rightly believes his *power*, that honours him as a King most omnipotent; hee his tender *mercy* and compassion, that reverenceth him as a most loving Father; he his *providence*, that commends his soule unto him as to a *faithfull Creator*, and whose chiefe care is to *cast all his care on him*, as on a Guardian most tenderly respecting the well-fare of

*Demonas & contremiscunt. Si verè credis in Deum, crede justum & veracem, justum in remunerandis pijs, & puniendis impijs, & veracem in promissis. Crede non esse spem salutis, nisi per filium eius, quem pro nobis omnibus tradidit in mortem: crede nihil accidere mali posse ijs qui se totos illius voluntati tradiderunt, & in illo perseverant. Hoc est credere in Deum Patrem, hoc est credere in Filium eius, hoc est credere in Spiritum Sanctum, unum Deum, & Ecclesiam sanctam, mysticum Christi corpus, extra quam non est salus, & in qua non est pernicies. Quisquis in tali petra pedes animi fixerit, adversus omnes tentationum incursus stabilis immobilis.* Cyp. de dupl. Martyr.

all such, as with prayers unfained commend themselves to his tuition. That these are the immediate and proper effects of Christian beleife or *Assent* unto the divine providence, our Saviour instructs us, where he attributes carking care, or worldly solicitude, to Gentilisme or Infidelity. *Take no thought, saying, what shall wee eate? or what shall wee drink? or wherewithall shall we be cloathed? (for after all these things do the Gentiles seeke:) for your heavenly Father knoweth that yee have need of all these things. But seeke ye first the kingdome of God and his righteousness, and all these things shall be added unto you.* A lively embleme of this correspondency betweene the divine attributes and our *Assent*, or betweene the characters of Gods will and ours, the holy Ghost hath purposely set forth unto us in the story of *Abraham*. The prime and fundamentall object of Christian beleife, was that most illustrious act of Gods mercy in offering his only sonne, in whom he was well pleased, for the sinnes of the world. Now to shew what manner of *Assent* is on our parts required, for right acceptance of this inestimable favour, he wil have the like minde in *Abraham*, that was in himselfe: ready he must bee to sacrifice his sonne, his onely sonne *Isaac*, whom hee loved, ere the covenant bee concluded with him. Finally, seeing the man **CHRIST IESVS** (as hath been observed) is as the abridgement, or visible <sup>a</sup> modell of his fathers goodnesse, which is incomprehensible; his heavenly disposition, the idæall patterne, after whose similitude a Christians life must be framed: we are then rightlie said

† *Math. 6. 31, 32, 33.*  
Their distrust, or rather want of apprehension of Gods care and providence over them, is attributed to defect of faith.

*Mat. 6. 30.*  
*Luk 12. 28.*

<sup>a</sup> *Vide li. 3. Sect. 3. cap. 10. parag. 1, 2.*

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b Phil. 2.

ver. 5.

c Job. 15.

ver. 8, 9, 10.

said to believe his incarnation, life, death, and passion, when (as the <sup>b</sup> Apostle speaks) *the same minde is in us, that was in him*: when we are not onlie willing to lay downe our lives for the brethre, as he did his for us; but whē our lives & conversations entirely expresse the true proportion of that absolute perfection, which shined in his humane nature, as it did expresse the Glory of the *Godhead*. His Fathers love to him brought forth the like affection in him towards us, and to his laws; so must his love to us worke love in us to our brethren, and to all his commaundements: <sup>c</sup> *Herein (saith he) is my father glorified that ye beare much fruit, and bee made my Disciples. As the father hath loved me, so have I loved you; continue yee in my love. If yee shall keepe my commandements, yee shall abide in my love; as I have kept my fathers Commandements, and abide in his love.* Thus made conformable to him, not in one, or few, but in all points of obedience and Christian vertues; we are rightly said to be edified in faith, and to have him fashioned in us. Nor is there any Article in this creed, whose stedfast beleife doth not in one point or other, worke this conformitie; as in their explications (God willing) shall be manifested.

10. The whole platforme of divinity or Theology, we may hence gather, cannot better be defined or limited, then betweene these two lines or borders; *A distinct explication, first of the objects to be believed, and their certainty: secondly, of the meanes, whereby their image or Characters may be engraven upon our soules.* This now may suffice, that,  
unto

unto that *assent* of faith, or beliefe in Christ, whereby the just must live; such a knowledge of him, and his attributes is required, as shall enstāpe our wills and affections with the live image of his goodnesse, and imitable perfections; as truly as matters meerely speculative imprint their shape upon the understanding, or objects visible theirs upon the eye. For seeing all knowledge must be commensurable to the objects knowne; in such an impression of whose entire similitude as the seale leaves in the wax, the perfection of it consists. Our knowledge of morall objects, divine especially, which are as essentially *good as true*, is imperfect; unlesse it include a solid impression of their goodnesse, as well as a superficiall resemblance of their truth. From this indivisible union betwixt *truth* and *goodnesse* in matters divine, their names in phrase of scripture are oft times used promiscuously. And it is a *Maxime* undoubted in Divinity, That Christ Iesus must dwell in us by the same bond and knot, that wee dwell in him. Now it is impossible that any part of him, or ( *weh* is all one ) of his live image, should be fashioned in us, by any other meanes, then by knowledge or apprehension of his incarnation, life, death and passion, with their consequences in respect of us; impossible that he should abide in us, or we in him by any other link or bond, besides firme and stedfast *assent*, or adherence unto these, and other truthes concerning him, revealed and knowne.



## Sect. I.

## CHAP. IX.

*What manner of knowledge it is, whence the last and proper difference of that assent wherein Christian faith consists, doth result: the complete definition of such Faith.*



Seeing the word in a generall, the Lord of life in a sense more peculiar, is not onely the object of our beliefe, but the true food of our soules; and all food essentially includes a relation unto tast: the true nature of that faith, or knowledge by which wee live, cannot better be notified, then by such a proportion betweene our minde, and the food of life, as is betweene the symbole or organically faculty of bodily tast, and the quality of the meate it relisheth. As our bodily tast though the same in respect of all, is not alike affected with all meates, but relisheth every one according to their severall qualities or degrees of proportion or disproportion with it selfe: so though by one and the same faith wee assent unto all matters revealed in Scripture, as true and good; yet our soules finde not the like comfort or refreshing in all: but some, albeit presented as farre off to their sense, they apprehend with horror as the dregs of that cup *which is in the hands of the Lord*, whereof all the ungodly must bee enforced to drink. Others, though they come but within smell,

smell, they entertaine with admiration, yet feed not on them; as we lightly essay strong waters or quintessences, but use them not as ordinary drink: such are the inscrutable mysteries of the *Trinity*, the *glory & majesty* of the Godhead. Others are continually longed after, as their onely food, more or lesse according to the severall degrees of their goodnes in respect of us.

2. *No man that drinketh old wine, straightway desireth new; for he saith, the old is better.* And in this case it is as easie to doe as to say, because one and the same faculty enclines him to like of both; and the apprehension of ones relish or sweetnes, being as proper and naturall as the others; that which is so indeed will be esteemed better. For where the constitution of the faculty is uniformly enclined to all, it is alwaies most forcibly moved by such of its proper objects, as are most potent or apt to move it; as a just ballance is alwaies farthest cast by the greatest weight. But though when temptations are a farre off, and our corrupt humours not stirred; we say with *Peter*, *Verba vita aeterna habes*; Lord, thou hast the words of eternall life, and what pleasures of this transitory life should wee affect in comparison of them? yet we cannot alwaies approve our sayings by actuall choise, when both are offered to our taste. And no marvell, seeing our sense of the one is of all others the most quick, and our concept of it distinct and proper; but of the other, most men in this life have no semblable apprehension, no true or lively taste, but rather a smell, some heare-say,  
con-

Luke 5. ver.  
39.

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concept or imaginary representation. Besides, the pleasures of that bodily sense, by which we live, and other desires of the flesh too deeply incorporated in our corrupt nature; often lust so vehemently against the *spirit*, inclining us to a liking of the food of life, *that wee cannot doe as wee would*, nor continue our assent unto it, as better for the time being, then prosecution of some sensuall good comming in actuall competition with it, lately adjudged of farre better worth, whilest contrary inclinations were not swaied with present opportunity of enjoying their proper objects. The immediate cause of this back-starting, with the remedy, comes most fitly to be discussed in the article of *everlasting life*. But albeit even the best are sometimes, yea often overtaken with this fault: the habituall constitution of every faithfull soule must be much better; and our faith howsoever defective in degrees, must be for essence or quality a *true taste*. For as a learned interpreter of sacred writ hath well observed out of *Plato*, *Omnia vita gustu ducitur, without taste there is no life*. The degrees of perfection which our spiritual taste wats, in respect of that bodily sense, whereto it answers in proportion; is recompenced, even in this life, by the greatnes of the good it apprehends; or by penury of eternall comfort or refreshing, wherewith, who so will seriously looke into the state of his owne soule, shall finde it pinched even in abundance of worldly contentments.

3. This true taste of Gods word, revealed for our good, alone it is, which can sweeten affliction

to

to us; and make us courageous to adventure upon all difficulties that can be objected to deterre us from entering into the land of *promise*. Such speculative conceits of this food of life, as we may finde in the subtile disputes of greatest Schoolemen; are of as little force to enflame our hearts with longing after that heavenly kingdome, as poeticall descriptions of some farre Countreies pleasures or commodities are to make us undertake their Conquest: yea as much lesse availeable to this purpose, as their stile is lesse apt to move affection, then the others. No imperiall Law I think, did ever prohibit any province to have maps of the imperiall seat or Homericall descriptions of the Emperour and his Nobles banquets: though some (to my remembrance) have strictly restrained all transportation of grapes, or other pleasant commodities into barbarous countreies, lest Barbarians having experience of their sweetnes, might out of love to the Land wherein they grow, be tempted to worke some mischief to the inhabitants: as the Gauls are said to have beene drawne over the Alpes upon the like temptation. Generally every object (*ceteris paribus*) moves the faculty to which it belongs so much the more, and breeds an *Affent* so much the firmer and more stedfast, as the concept of it is more proper, distinct or homogeneous. Sight of beauty, decent gestures, or comely motion, more deeply wounds the hearts of lovers then the most hyperbolicall sonnets that can be made in praise of feature unseene. Smell of meates is more forcible then sight,

o Ad Barbaricum  
transfere  
vini, olei &  
liquaminis  
nulla quis  
quam habeat  
facultatem,  
nec gustus  
quidem causa,  
aut usus  
commerciorum.  
l. i. c. quae  
res exportari  
non debent.



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to stirre the appetite; because this sense hath greater affinity then the other with tast, which alone can rightly judge of meates and drinks, because the temper of it only rightly symbolizeth with their qualities.

4 Every childe of *Adam* is an old man from his birth, full of *Bacillab* temper, without all taste of such dainties as the great King hath provided for him. All of us by nature herein worse then his decrepit age; that we never had any true relish of them. But so it is with us (untill regenerated,) as if we should imagine one grievously distempered from his cradle; to whom others may truly commend sundry meates for sweet and wholsome, which notwithstanding prove distastfull and bitter to his palate: albeit, from a good opinion of their love and honesty, that upon experience commend them to him, still retaining a confused *Assent* to such goodnesse in them as he cannot perceive but guessees at. Thus many well disposed naturall men doe guesse at the sweetnesse of the bread of life, not distrusting the reports of others that so much magnifie it; yet erring as much in their conceipt of it, as he, that had never seene house or town better built then the thatched cottages of that poore village wherein he was borne, should erre in his imaginations of *London*, *Venice*, or some like famous Citie: whose error best appeares when he comes to compare his former fancies with the distinct view or sight of their greatnesse, their stately & magnificent buildings. Now as our naturall life begins and is maintained by  
bodily

bodily taste : so is the *new man* framed and nourished in us by this taste spirituall; which onely rightly apprehends the nature, worth and qualities of heavenly mysteries; it selfe consisting in a temper of minde symbolizing with divine goodnesse, or with the heavenly minde of the second *Adam*. Our soules and affections thus affected, have the same proportion to the severall branches of Gods will revealed, that every sense or faculty hath to its proper object; and this apprehension of our spirituall food by a proper, distinct, symbolically concept of its goodnesse, is the last, and most essentiall difference wherein the nature of faith, as Christian consists; which cannot possibly be wrought but by the Spirit of God. For as the object is, such must the *Assent* be, supernaturall; otherwise it cannot have that proportion to food spirituall, that bodily taste hath to naturall. The particular manner of the Spirits working this alteration in our soules, is a mystery, at the least to my simplicities, inscrutable. To the capacity of the vulgar, we may resemble his working in generall to a Physitian, that restores one desperately sick, and utterly destitute of taste to a right relish and appetite of his meate; partly by removing the distempered humours, wherein that sense of life lay buried, partly by reviving his dead spirits, by infusing of some pretious water. Answerable to one of these meanes is the infusion of supernaturall grace, which quickeneth us unto life, making us *new men* in CHRIST IESVS : answerable to the other is practice of ordinary meanes, appointed

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by God for mortification of the *old man*; all which without the operation of the Spirit are nothing available. What is required on our parts that are patients, is handled in the third section of this Booke. Whether ability by nature we have any, or any cooperative with Gods Spirit in this cure, shall (by the divine assistance) be disputed at large in the seventh Booke of these Commentaries. Here at length we may define, *the faith by which the just doth live*, to be a *firme and constant Assent or adherence*, unto the mercies and loving kindnes of the Lord, or generally to the *spirituall food* exhibited in his sacred word, as much better then this life it selfe and all the contentments it is capable of, *grounded upon a taste* (or relish) of their sweetnesse, wrought in the soule or heart of man by the *Spirit of Christ*. The termes for the most part are the \* Prophet *Dauids*, not metaphoricall, as some may fancie, much lesse æquivocall, but proper and homogeneall to the subject defined. For whatsoever internall affinity or reall identity of conceipt there is or can be betwixt life temporall and immortal, (which no man I think denies to be univocall;) the same may be found betwixt food spirituall and corporall; if we consider not so much the physicall matter or corpulency of the later, as the metaphysicall quintessence, which is one and the same in both, save onely that it is pure and extracted in the one, but mixt and incorporated or in a sort buried in the other. But of this analogy betwixt food corporall and spirituall in the treatise of Christs presence in the Sacrament.

\* Psal. 63.  
1. &c.  
My soule  
thirsteth  
for thee,  
because  
thy loving  
kindnes is  
better then  
life: my lips  
shall praise  
thee, my  
soule shall  
be satisfied  
as with  
marrow &  
faines, &c.

5. Whe-

5 Whether this *Assent* be virtuall or habituall, I wil not so much as question. Be it whether the Reader list to make it; question there can be none, but that it admits many interruptions in acts or operations. Nor doth this argue, the meanes or pledges of salvation should be lesse evident then matters scientificall, so long as this habit or constitution of minde is not eclipsed by interposition of carnall lusts or earthly thoughts; wherunto our evidence of spirituall matters is more obnoxious, then our speculative perswasions of abstract entities: so is our bodily taste oftener corrupted then the sight, and yet that *Assent* wee give in perfect health unto the distinct quality of wholsom food, no lesse evident or certain, then that wee give unto the true differences of things seene. The minde once thus illuminated with grace, and renewed by faith, whiles not darkned by exhalations from our naturall corruptions, whiles free from passion or motion of bad affection, actually moved and assisted by the Spirit; hath the same proportion to truth supernaturall of this inferiour rank, that the understanding without supernaturall concurrence or illumination of grace, hath to Objects meerely naturall: nor can it dissent from the truth, whiles this temper or constitution lasts, as the Iesuit imagines. Howbeit, so great evidence of matters spirituall, as others have of humane sciences, is not required in all. Onely this I dare affirme, that although it be in some as great, or in some greater: this doth not exempt their knowledge from the former definition of faith. For who would questi-



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on whether S. *John*, S. *Peter* and S. *Paul* had not as great evidence of mysteries, as either *Aristotle* had of philosophicall, or *Euclide* of mathematicall principles or conclusions? And yet what they so evidently knew, they beleevd and assented unto by the supernaturall gift or habit of faith: and it was the greater evidence of things believed, which made their beliefe more firme and strong then ours is, and enflamed their hearts with love of God, and zeale of his glorie, more ardent, then our weake faith is capable of.

## CHAP. X.

*Of the generall consequences or properties of true Faith, Love, Fidelity and Confidence, with the manner of their resultance from it.*

1.



That the goodnesse of whatsoever we enjoy is better perceived by vicissitude of want, then continuall fruition; is a *maxim* whereof none can want experience. Hence the Poetical Philosopher hath wittily faigned *penury* and *indigence*, to be the *Mother* of *Love*: with which conceit the vulgar proverb; *Hunger of all sauces is the best*, hath great affinity. For this first affection, or prime symptome of sense, being but a perception of want or indigence, causeth a more quick taste or relish then full stomachs can have of their meate.

But

But nature, without further alteration or qualification of any other faculty, immediatly teacheth us to like that best, which best we relish and finde most good in. Nor skils it whether this love or liking of meates best relished, reside in the sense of taste it selfe, or from approbation of it immediately result in some other faculty by way of sympathie: both wayes this internall sense or apprehension of want, or indigence of carnall nutriment, is still the only *Mother* of love to bodily meates. Thus hath the folly of man, which wilfully deprived himselfe of celestially food, set forth the love and wisdom of God, who hath made this want or indigence of spirituall meate, whose apprehension is the first roote of our spirituall sense; a meane to quicken our taste or relish of his mercies, and loving kindnesse, which is the principall object of that faith, by which we live. But our taste once sharpened to relish his mercies aright, (without any peculiar reformation of the will, or new infusion of other grace into any part of the humane soule, then what is either included in faith, or concomitant with it,) cannot but pierce our hearts with love of his infinite goodnes whence this sweetnesse distils. Even love naturall or civill, if unfained, betweene *equals*, brings forth unity and consent of minde, mutually to will and nill the same things; betweene parties in condition of life or measure of judgement or discretion, unequall, a conformity of the inferiours will to the superiours direction. Much more doth this spirituall love of God, thus conceived, from

Se&amp;t. 1.

a Job. 4. 34.

b Deut. 8. 3.

a true and lively taste of his love and goodnesse toward us, kindle an ardent desire of doing what he likes best: whence unto us, as to our Saviour, it becomes <sup>a</sup> *meate and drink to do our fathers will, and finish his worke*. For, seeing <sup>b</sup> *man liveth not by bread only, but by every word that proceedeth out of the mouth of God*; thus to doe, must needs be part of our spirituall foode.

2. From faith thus working through love, arieth that most generall property, whose affinitie with faith is such as it takes the same name, *fidelitie* or *faithfulnessse* in all the service of God, without respect to the fulfilling of our owne particular resolutions or desires. For once assenting unto every part of his will knowne, as good and fit to be done by us; as if to do it were meate and drink unto our soules, wee forthwith abandon all sloth and negligence, much more deceit and fraudulencie in his imployments. Of this generall *fidelitie*, practice of charitable offices to our neighbours is but a part or branch, though a principall one, as having more immediate reference to the love and goodnesse which wee apprehend in God towards us: the taste whereof is then sincere and lively, when wee feele a present benefit redounding to our selves from the good we do to others; as if wee actually perceived the cooperative concurrence of divine goodnesse in these workes of charity. As well this love of God, as of our neighbours, are (though in different manner) effects or properties of lively faith, or of that grace whereof faith it selfe is the principall stemme, as  
it

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it illuminates the minde or supreme faculty of the soule. Our love of God may well seeme to be an effect immanent, or residing in the same faculty with faith: Love to our neighbour an effect transient, as having a distinct<sup>d</sup> roote, or originall whence it springs, and takes its proper substance, though quickned and moved to every good worke by faith; as the moone hath a distinct bodie of it owne, more capable of light then others are, but illuminated by the sunne. The substance or body of love to our neighbours, is naturall humanity or kindnesse; whose illumination, perfection and guidance is from faith apprehending the goodnesse of God, whom we immediately love above all for himselfe, as the only Creator and preserver of all, the only procurer of all good to all, and others in him, and for him, as our fellow creatures, and joint objects with us of his unrecompensable love.

3. The same dependence on faith have *trust* and *confidence*, or that affection which in Latine we call *Fiducia*. *Confidence*, in their language of whom wee borrow the name, implies a boldnesse, or hopeful assurance of good successe in the businesse wee goe about; and naturally springs from a persuasion, either of our owne or others sufficiency, of whose help or furtherance we may presume. Thus the strong are usually confident in matters of strength; wise men, or wel experienced, in matters to be tried by wit or worldly policy; the wealthy, in causes that may be swaied with bribery; men well allyed, in businesses that may be caried best by multitude of friends. But all these branches of confi-

<sup>d</sup> In this sense onely did wee meane Faith and Charity co-euall stems of the same Grace. lib. 2. sect. 1. ca. 7. Parag. 3.



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\* Jer. 17. 5.

Ver. 7. 8.

confidence have the cursed fig-trees hap, \* *Cursed be the man that trusteth in man, and maketh flesh his arme, and with-draweth his heart from the Lord. For he shall be like the heath in the wildernesse, and shall not see when any good commeth, but shall inhabit the parched places in the wildernesse, in a salt land, and not inhabited. The stock notwithstanding whence they grow (being purified and seasoned by grace, & these lopt off, & the true knowledge of God ingrafted in their stead) beareth fruit unto salvation. For blessed is the man that trusteth in the Lord, and whose hope the Lord is. For hee shall be as a tree that is planted by the water, which spreadeth out her rootes by the water, and shall not feeble when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.*

The points, towards which this naturall affection whereof all participate more or lesse, must be set, ere it grow up into such confidence as spreads it selfe throughout all the waies that God hath appointed us to walke in; are the articles of Gods power and wisdom over all the works of his hands, and his favour towards us. The maner how faith doth raise it, the Reader may more easily perceive, if it please him to call to minde, or hereafter observe, that as well in the dialect of sacred writers, whether Canonically or Apochryphally, as other morall Authors, or common speech, there is a twofold faith: One passive or objective, which in English we usually call fidelitie or faithfulness, whereunto we may safely trust: another active or apprehensive, by which we assent unto the former, and

and rely upon it as farre as our needfull occasions shall require. Of this reliance or reposall, *confidence* is but a further degree, presupposing a firmer apprehension, or experience of more then ordinarie sufficiency and favour towards us in the party to whose trust we commit our selves or our affaires. *Fidelity* or *faith passive*, he well notified in part, that told us, *Quando fit quod dicitur, tunc est fides*. Faithfull hee is in his sayings, that hath good ground for what he speakes: or, called to an account, is able to make such prooffe of his assertions, as the nature of the businesse shal require. *Faithfull* in his doing he is, that approves the truth of his promises by performance; whom we cannot better describe then the Psalmist hath done, *One that walketh uprightly, worketh righteousness, & speaketh the truth in his heart*: or, as we say, one whose heart goes with his mouth, and changeth not his oath or promise, albeit the performance of it be to his greater hinderance, then he conceived when he made it. Alwaies the better opinion we retaine of this *passive* fidelity or faithfulness, the greater is our *active* faith, trust, or reposall in it; but trust or confidence infallible or absolute, wee cannot have in any mortall man. For besides that his heart or intention is unknowne to us; such abilities as now he hath, are obnoxious to change, & so is his purpose and resolution. Not the honestest man on earth, but is mutably honest, at least in respect of us; and where all other conditions be equall, we trust him better, whose meanes are whole and sound, then one of a broken or crased estate.

c Psalm. 15.

## Sect. I.

estate. For few there be, but sore pinched with poverty, will shrink from what they promised upon presupposed hopes of better ability. And most men, perhaps out of a conscioufnesse of their owne mutabilitie, upon like change of fortunes, or new discovery of dangers before unknowne, seeme to grant a generall pardon or dispensation to others in like cases: at the least, if abilities upon such casualties be wanting, ingenuous creditors do not expect performance of promises made, howsoever their debtors minds were affected when they made them. Whence (as I said) confidence in such men, if other conditions be equall, is lesse safe: yet the more we trust them, upon lesse probable meanes of abilitie, or upon external appearances of danger, or suspicions cast by others of their likelihood to breake; the greater credit and honour we doe them. For as love (unlesse it proceed from a party odious and unlovely,) is usually repaid with like affection, according to the olde saying, *Vis ut ameris? ama: so ipsa<sup>d</sup> fides habita obligat fidem*, Men oft-times become more trusty then otherwise they would be, by the trust or credence we give unto them. God (in whom only this fidelity, or faith objective, according to the most absolute *idea* or perfection of it, is immutable) is alwaies more favorable to such, as faithfully commend themselves and their affaires unto his care and trust. And unto faithfull reliance and reposall on his promises, wee are tied by a triple bond of faith, which cannot possibly breake or untwine, once surely fastened.

If

d Livie.

Cap. 10

If we fully assent to his *veracitie*, we cannot question whether he purpose whatsoever he promised: if to his *omnipotencie*, we cannot doubt of his *allsufficiencie* to performe. For this cause, when the blessed Virgin onely demaunded concerning Christs incarnation, *How shall this be, seeing I know not a man?* the Angell mildlie instructs her, *in the same termes he checked her mother Sarah, There is nothing impossible with God*, of whose *veracitie* or *allsufficiencie* shee never conceived positive doubt: only her actual consideration of his *fidelitie*, or other attributes before mentioned, was outstart by the unusualnesse of the effect, or suddaine apprehension of her owne integritie, never acquainted with the onely knowne meanes untill that time of producing it. Lastly, of Gods *favour* towards us we can lesse doubt, seeing his mercie is over all his workes; and he that gave his onely Sonne for us, before we knew him, what can he deny us, which we faithfully aske in his name? Farre more be the promises of his fatherly love, then are the declarations of his power: faile we cannot in our hopes but only through unbelieve; which though it befell the people to whom his promises were first directed, *Yet cannot the faith of God* (as the Apostle termes it) *bee without effect*: for they fell by unbelieve, that we might be raised by faith. Though conscious we be of our frailtie, often assaulted with others violence: yet the Lord is faithfull, & will establish us, and keepe us from evill; or as the same Apostle else where speaks, *God is faithfull by whom we are called unto the fellowship of his Sonne Christ Iesus*

c Iak 1.34.

1 Genes. 18.  
14.

g Rom. 3.3.

11. Cor. 1.9.



## Sect. I.

\* A Mariners word, signifying the eyes & hold-falls, by which the Ship is staied.

c Triacōfidero in quibus tota spes mea consistit, charitatem adoptionis, veritatem promissionis, potestatem reditionis. Murmur etiam, quantum voluerit, insipiens cogitatio mea, dicens, Quis enim es tu, & quanta est illa gloria, quibusve meritis hanc obtinere spero? Et ego fiducialiter respondebo, scio cui credidi, & car-

Iesus our Lord, who will also confirme us to the end, that wee may bee acquitted in the day of his appearance.

These were the sure \* fests of S. Bernards faith, and in these meditations or articles his hope did safely anchor in the midst of greatest stormes:

\* Three things (saith he) I consider, in which my hope wholly consists: Gods love whereby he adopted me; the truth of his promise; his power to performe. Let my foolish thoughts murmur as much as they list, and say: How meane art thou? How great is that glory? by what deserts dost thou hope to obtaine it? But I will confidently answer, I know whom I have trusted, and am certaine that he hath adopted me in the abundance of his love, that he is true in his promises, and powerfull in accomplishment; for he can doe whatsoeuer he will. This is that triple cord which is not easily broken; on which I beseech you let us hold fast, being let downe to us into this dungeon from that country which wee seek, that by it we may be raised, that by it we may be drawne within view of the glory of the great God.

4. Seeing reposall or trust naturally increaseth according to the severall degrees of their ability, fidelity and favour towards us, on whom we rely, rightly apprehended; and all these in God (as faith assures us) are infinite and incomprehensible: our confidence of good successe in all the waies he hath appointed us, should bee without all mix-

tu sum, quia in charitate nimia adoptatus sum, quia verax in promissione, quia potens in exhibitione: licet enim ei facere quod volueris. Hic est funiculus triplex, qui difficulter rumpitur, quem nobis est patria nostra, in hunc catenam usque demissum, firmiter obsecro teneamus; & ipse nos subleves, ipse nostrabat & portabat usque ad conspectum glorie magni Dei, qui est benedictus in secula. Bern. de Enang. 7. pass. serm. 3.

ture of diffidence, suspition or distrust. But as faith it selfe, though often failing in the exercise, must in the habit, or for the most part be an *Assent* unto diuine precepts as good and eligible (at the instant of proposall,) before either avoidance of such dangers as accompany their execution or profession, or retention of such pleasures or commodities as must be made off, ere we can effect the purchase, or be capable of the reward annexed: so must the *confidence* hence growing be habitually sure and firme; albeit the whole world, the devill, or our owne flesh conspire to defeate the hopes we have grounded upon faithfull prosecution of such meanes, as God hath promised to blesse. Such confidence was in the Psalmist, whilest assaulted with the fury and violence of mighty forreine enemies: *a* *God is our refuge and strength; a verie present help in trouble. Therefore will not we feare though the earth be moved; and though the Mountaines be carried into the midst of the sea: Though the waters thereof roare and be troubled, though the Mountaines shake with the swelling thereof.* *b* *Though I walke in the midst of trouble (sayth another) yet shalt thou refresh mee: thou shalt stretch forth thine hand upon the furiousnesse of mine enemies, and thy right hand shall save me. The Lord shal make good his loving kindnes toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands. The like was in David, when the wise men of the world, such as had learned the policy to blesse with their mouths and cursed inwardly, had consulted to cast him down from his dignity: *h* *My soule (saith he) waite thou on- ly**

*a* Psal. 46.  
1, 2.

*b* Ps. 138.  
7, 8.

*h* Psal. 62.  
5, 6.

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i Vers. 8.

Verse 10.

k Ps. 146. 3.

ly upon God : for my expectation is from him. He is onely my Rock and my salvation, he is my defence; I shall not be moved. In God is my salvation and my glory: the Rock of my strength and my refuge is in God. Nor was this any act of supererogation, or extraordinary affection singular to him; but he exhorteth the people unto the like: *Trust in him at all times, yee people, poure out your hearts before him: God is a refuge for us.* This is a point wherewith would God our Preachers would pierce the hearts of their hearers by continuall pressing it. For, want of confidence in good courses is that, which will condemne this whole generation of hypocrisie or infidelity. Nor could we distrust our doome, did we but understand the meaning of those words following in the same Psalme: *Trust not in oppression, nor in robbery; if riches increase, set not thy heart upon them: or those in another, put not your trust in Princes, nor in the son of man for there is no help in them.* In these he trusts and not in God, that useth the help of his wealth, or countenance of mighty friends, either to abet himselfe in bad causes, or over-beare others in good, as shall hereafter bee shewed. Now I will conclude with the Psalmist last cited: *Happy is he that hath the God of Iacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea and all that therein is, which keepeth his fidelitie for ever, which executeth judgement for the oppressed, which giveth food to the hungry: the Lord looseth the prisoners: the Lord openeth the eyes of the blinde; the Lord raiseth up them that are bowed downe: the Lord loveth the righteous:*  
the

*the Lord preserveth the strangers, he relieveth the fatherlesse and widow : but the way of the wicked he turneth upside downe.*

5. These being the live characters of divine goodnesse, and best motives to breed confident hope of good successe in imitation of him, in workes like to those here expressed : no marvell if our Saviour so grievously taxe the Scribes and Pharisees for non-conformity unto them.<sup>b</sup> *Woe bee unto you Scribes and Pharisees hypocrites; for yee tithe the mint, and the reu, and all manner hearbs, and leave the weightier matters of the law, as judgement and mercy and fidelitie: these ought yee to have done, and not to have left the other undone.* Confident perswasions they had of Gods extraordinary favour; which notwithstanding, because it proceeded not from *faith* fructifying in deeds conformable to his goodnesse; made them presumptuous and open rebels against his Sonne, the onely image of his glory, for doing the workes here prophesied by this Psalmist. <sup>c</sup> *They despised him as a sinner, once, for raising up a poore creature, not bowed downe onely, but together, so as she could not raise her selfe: another time for giving<sup>d</sup> sight unto the blinde upon a Sabbath day: Often for the like workes, here ascribed to that God, whose name they were to sanctifie by hallowing the Sabbath day : All lively documents, that he which visibly wrought them, was the Lord, to whom this Psalm of Praise and Thanks-giving was dedicated. Such confidence, as they (whiles thus affected,) boasted in, was the very way of the*

<sup>b</sup> Mat. 23.  
23.

<sup>c</sup> Luke 13.  
14.

<sup>d</sup> Job 9. 24.



Sect. I.

c Luk. 18.9

14.

wicked, which the Lord turneth upside downe. His sentence is already pronounced upon it ; \* *Eve-  
rie one that exalteth himselfe shall be brought low:* which words he spake of the proud Pharisee, and such as trusted in themselves *that they were just, despising others.* Notwithstanding even this Pharisee himselfe, whom he makes the patterne of hypocrisie, gave God thanks for his conceited righteousness; acknowledging that whatsoever he had, he had *received:* but in that hee gloried in it, as if he had not received it, the holy Ghost taxeth him for trusting in it, not in the Lord, whom he intended to glorifie for this gift amongst others. And were we so wise, that a word, though from the Spirits owne mouth, might suffice for our admonishment; this one place alone would instruct us, that he trusts not in the Lord, but in his wealth or dignity, that contemnes his brother for his meane gifts, whether of *Art* or *Nature*, or disparageth his worth onely for the lownesse of his fortunes.

6. Thus much of confidence, *fiducia*, or trust; so nearely allied to faith, that some include it in the essence, or formall signification of the word in the learned tongues : which opinion may seeme to have some countenance from the booke of Homilies. But what there is said of faith to this purpose, is a popular description, not an accurate or artificiall definition : like as also we may not think the Author of those *Homilies*, meant formally and essentially to define faith, when he saith that *faith is a firme hope*, for so in the same place doth he describe it. And to speake the truth,

truth, he that puts *fiducia* in the essentiall definition of faith, and leaves *hope* out, had need of as much cunning, as he that shold undertake to make payment of ten pounds, and subtract seaven. For *confidence*, or this trust, in their forme of doctrine, whose authority for the right use of such words is most authentique, is the period or complement of *Hope*: *contemnenda est omnis injuria malorum presentium, fiducia futurorum bonorum*, saith St. Cyprian. And againe, *Laus est fidei, fiducia futurorum, mundi adversa tolerare*: It is the commendation of Faith, to support our selves under such grievances as the world layes upon us, with sure hope of future good. In this godly fathers orthodoxall conceit of this chaine of christian vertues, we may behold patience springing from faith, but presupposing trust, or confidence, at least if perfect: parallel herein to the Apostle, \* *Cast not away your confidence, which hath great recompense of reward: for ye have neede of patience, (whose hold-fast he supposeth confidence,) that after ye have done the wil of God, ye might receive the promise.*

The ground or supporter as well of patience, as confidence and fidelity in doing Gods will, is faith, as is before deduced. Whether such confidence as we have, that there is a reward laid up for the faithfull, reach in the same strength and tenor unto personall salvation; or bring forth like assurance of our possessory right in state of grace; or, if so, whether it be proper to all, as it is doubtlesse onely to such as are endued with saving faith; or whether equall in all, or at all times, or rather

f Cyp. De mortalit.

g Idem de zelo & amore.

Tully to my remembrance defines confidentia to be spes perducenti ad exitum rem in beatam.

\* Heb. 10. 35.

Se&amp;. I.


• Heb. 10.  
19, 20. &c.

decreasing according to the degrees of their delinquencie in such duties, as this confident hope of Gods mercy, and fidelity in rewarding al, without respect of persons that doe his will, doth impell and encourage them to: cannot so fitly be disputed, untill the tenor of Gods covenant with mankind, and other difficulties concerning free-will and contingencie, with the articles of Christs death and resurrection, (from firme Assent unto which, this speciall confidence or assurance must flow,) be unfolded. Here I onely would commend that place of our Apostle to the religious Readers private meditation, for rectifying and strengthening his faith in this point: *Having therefore, Brethren, boldnesse to enter into the Holiest by the blood of IESVS, by a new living way, which he hath consecrated for us, through the vaile, that is to say, his flesh. And having an high Priest over the house of God: let us draw neere with a true heart in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithfull that promised. And let us consider one another to provoke unto love, and to good workes. Many other properties of faith there be, and diverse peculiar branches of these generall ones, here touched, to be discussed after the explication of the articles, out of which they properly spring.*

CAP.

## CHAP. XI.

*Of the diverse acceptions of Faith in Scriptures or Fathers: of the Romanists pernicious error concerning the nature of it and Charitie; wherby his imaginary workes of merit necessarily become either dead, apish, or polluted.*

I.  From the severall degrees, or differences of *Assent* unto divine truths, before assigned; it will be easie for the Reader to derive the diverse acceptions of *believe*, whether in

writings Canonick, Apochryphall, or of Fathers, from one head. Albeit I hold it not worth the inquirie, whether the name of *Faith* in the Hebrew, Greeke and Latine, were propagated from the object to our apprehension or *Assent*; or from these unto the object: for in all three tongues *Faith* is taken as well for that which deserves credit, as for the credence we give unto it. More pertinent to our present occasion it is, that *believe*, even in scriptures is sometimes applied to the very first, and lowest degree of *Assent* unto truths divine; and they are said to believe, that acknowledge any article of faith, or part of Christs doctrine, as true; albeit the ground of their *Assent* were not sincere or sound, but rather humorous. So it is sayd in the second of <sup>b</sup> Iohn, *that many when they saw his Miracles, believed in him: but I E S V S committed not himselfe unto their hands; because he knew them all*: so did he their humours to be like theirs, that upon like

b1.b.2.24.



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c Mat. 13.  
20.d Joh. 12.  
31.c Rom. 10.  
10.

f Joh. 5. 44

believe of his power, would have made him King. Others againe are sayd to believe, when they *Assent*, perhaps, to all Articles of faith as true and good, whilst considered onely in themselves, without oppositions of such matters as they much value. So our Saviour telleth us, that some, *when they have heard, receive the word with joy, and for a while believe; but in time of tentation depart: and* *Saint Iohn, that even amongst the Rulers many believed on him.* By true and lively faith rooted in the heart? So Bellarmine would perswade us: or otherwise wee might make the Scriptures as a nose of waxe: or alter the nature of sacred phrase, as wee do counters in accompts. Yet if they *had in heart believed unto righteousness, they had confessed with their mouth unto salvation: but* (sayth the Euangelist) *because of the Pharisees they did not confesse him, lest they should be put out of the synagogue.* And was not this to be ashamed of him and of his Gospell before men? And whosoever is so affected, believeth not in that sense the Prophet speakes of, *whosoever believeth on him, shall not be ashamed:* for unlesse he acknowledge them in that day, they shall not onely be ashamed, but confounded with unbelievers: yea, the very reason the Euangelist gives why they did not confesse him, condemns the Cardinals glosse, either of great folly, or impietic. For (sayth he) *they loved the prayse of men, more then the prayse of God: unto which latter they had assented as much better, had they so believed as our Saviour meanes, when he demaunds of the Iews;* *How can yee believe, which receive honour one of another,*

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nother, and seeke not the honour which commeth from God onely? Ere our faith become such as layes sure hold on life, (for of such in that place he speaks,) wee must *Assent* unto the honour that comes from God alone, as so much better then that we receive of men, that the later must seeme as nothing in comparison of the former. The same word, \* *believe*, oft-times is taken, not only as it includes these last degrees, or proper differences of *Assent* unto divine truthes; but as it is accompanied with its essentiall properties, or with such works as impulsively are from it, though proper acts or exercises of other vertues, faculties or affections, whence they spring as from their naturall roote, wherein they reside as in their native subject. The places are obvious to every one conversant in Scriptures. The like latitude of perfection, whether from difference of essence, or diversitie onely in degrees: *knowledge*, or *understanding*, in the use of sacred writers admits. Nor did Saint *Iohn* in that speech: [*He that sayth hee knoweth God, and keepeth not his Commandements is a lyar*] contradict our Saviour, where he supposeth, *that many know their masters will, and doe it not*. For the disciple speaks

\* Quoniam  
iis quibus  
fidem adhibemus, vel  
que nobis  
certo persuademus  
vera esse, si  
modo bona  
sint vel utilia,  
veluti  
si sunt promissiones,  
affectum &  
cor accommodare solemus, & eorum  
spem et fiduciam in  
nobis concipere; translatus est  
vocabulum  
fidei ad significandam

*fiduciam erga promittentes. In hac significatione sepe utitur est in sacris literis: Sane Mathei nono sic accipitur, ubi iubet Christus Paralyticum illum considerare. Tertio accipitur fidei vocabulum ut haec omnia complectitur, nempe assensum illum firmum mentis, quo quis certo persuadeat sibi verissima esse, quae sacra littera docent, sive promittunt; & fiduciam ex Dei omnipotentis bonitate, quam Scriptura revelant, conceptam, non sine ope, hoc est expectatione promissorum. Sic accepisse videtur Paulus fidem ad Romanos 4. & ad Hebr. 11. Explicans enim in his locis fidei naturam ac vim, passim à fiducia ad credulitatem, rursus à credulitate ad fiduciam delabitur; quo facile subinducat se nomine fidei utramque complecti. Certe Scriptura, quam ex Abacuc citavi; [Iustus ex fide vivit] spem & fiduciam complectitur. Sæbourn, in cap. 1. ad Rom.*

Sect. I.

of true and perfect knowledge: the Lord of knowledge externall or imperfect. The same analogie the Fathers retaine in the use of *believe* or *Faith*. That the *Pontificians* can alledge their testimonies, to prove faith may bee separated from works or charity : is as little pertinent to the point in question betwixt us and them ; as it would bee in the schooles to urge the authority of late Philosophers, that stones and metals did not grow, or that trees and plants had no locall motion; against him that out of *Aristotle* did maintaine, that all bodies endued with life were capable of growth and diminution, or all with sense, were capable of locall motion. Hee that holds the former conclusions, would account stones and metals amongst bodies inanimate, and trees and plants amongst unsensitive. Now our question is not of every sort, or degree of faith, but of that by which the Iust doe live. That no Father did affirme, it should bee without frutes, or workes of holinesse: is more then my small reading in them can secure mee to affirme: albeit reason I have none to thinke otherwise; but just cause so to presume, by the places which our adversaries alledge: so idle they are and impertinent. Howsoever, I dare undertake for our assertion to bring three Fathers for one, or testimonies thrice as many out of the best approved, as any Iesuite shall doe for his. And because some of them scrāble at some scattered sentences in *Cyprians* works, or others fathered upon him, I will instance at this time in him especially; the rather because

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cause he sealed the truth of his profession with his blood, & had least reason to bee partiall for Faith against Charitie, of whose abundance in his heart every letter in his writings almost is a character: yea, so he esteemed of it, that hee thought it impossible for him to prove a true witnes of Christ, though dying in his cause; if he had lived without brotherly love. <sup>a</sup>How doth hee say, hee believes in Christ, that doth not what Christ hath given him in charge to doe? Or how shall he attaine to the rewarde of faith, which will not faithfully keepe his Commandements? And againe: <sup>m</sup>Seeing to see Christ is our joy, nor can our ioy have being untill wee see him, what blindnesse of heart, what madnesse is this, to love the grievances, the paines and miseries of this world, and not rather to make haste unto that ioy which never can bee taken from us? yet all this, beloved brethren, comes to passe, because wee have no faith; because none believes the truth of what God hath promised, who is true; whose word is eternally sure to believers. If a grave man and of good note, should promise thee any thing;

a Credere se in Christum quomodo dicit, qui non facit quod Christus facere precepit? aut unde perveniet ad premium fidei, qui fidem non vult servare mandati?  
Cyprian. de Eccles. unit.

in Cum ergo Christum videre, gaudere sit; nec possit esse gaudium nostrum, nisi cum videremus Christum: que cecitas animi, quæve dementia est, amare pressuras & penas, & lachrymas mundi, & non festinare potius ad gaudium quod nunquam possit auferri? Hoc autem sit, fratres dilectissimi, quia fides deest, quia nemo credit vera esse quæ promittit Deus, qui verax est, cuius sermo credentibus æternus & firmus est. Si tibi vir grævus & laudabilis aliquid polliceretur, haberes pollicentis fidem: nec te falli aut decipi ab eo crederes, quem stare in sermonibus atque in actibus suis scires. Nunc Deus tecum loquitur, & tu mente incredula perfidus fluctuas? Deus tibi de hoc mundo cedenti immortalitatem atque æternitatem pollicetur, & tu dubitas? Hoc est Deum omnino non nosse, hoc est Christum credentium magistrum, peccato incredulitatis offendere; hoc est, in Ecclesia constitutum, fidem in domo fidei non habere. Cyprian. de Mortalitat.



Se&amp;.i.

thou wouldst rely upon his promise, thou wouldst not believe thou shouldst be deceived or disappointed by him, whō t thou knowest to be constant in his words and deeds. Behold, God speaks to thee, and dost thou perfidiously waver through incredulity of minde? God hath promised thee at thy departure out of this world, immortality and eternity, and dost thou doubt? This is to be altogether without the knowledge of God, this to offend Christ the master of the faithfull with the sin of incredulity, this is to have a place in the Church; and to be without faith in the house of faith. The like hath Bernard; who speaking of the victory that is by faith, thus resolves flesh and blood mooving doubts to the contrary, Perchance it may tempt some, in that they see so many acknowledging Christ to bee the Sonne of God, stil entangled with the lusts of this world How saith the Apostle then, who is he that overcommeth the world, but he which believes that IESVS is the Sonne of God, when as the world it selfe believes this truth? yea do not the very devils believe as much and tremble? But I rejoyne; Dost thou imagine that hee reputes CHRIST for the Sonne of God, whosoever hee be, that is not terrified with his threats, that is not allured with his promises, which obeies not his commandements, & rests not satisfied with his advise? doth not such a one, albeit he professe, he knowes God, deny him by his deeds?

Veruntamen potest forte movere; quid iam multos videmus credentes Jesum Filium Dei

esse, adhuc tamen mundi nihilominus cupiditatibus irretitos. Quid ergo ait: quis est qui vincit mundum, nisi qui credit, quia Iesus est Filius Dei, cum & ipse iam mundus id credat? An non ipsi quoque Damones & credunt & contremiscunt? Sed dico: Putasne Filium Dei Iesum reputat quisquis ille est homo, qui ipse nec terretur comminationibus, nec attrahitur promissionibus, nec præceptis obtemperat, nec consilijs acquiescit? Nonne is etiam si fateatur se nosse Deum, facili tamen negat? Bernard. in Act. Pas. de tertio Testim. in Cælo & ter. serm. i.

b Valentin

<sup>b</sup> *Valentian notwithstanding would perswade us, that the Fathers, when they say faith without works is dead; would only give us to understand, that it is not lively and perfect, such as indeed it should be. He meanes they deny it not to be numerically the same without works and with them, as the body (in his concept) is one and the same without the soule, and with it. And it is a manner of speech (in his observation) usuall, to account that which is imperfect in any kinde, not to bee true in the same kinde. As for example, wee use to say, joy or griefe imperfect or little, is no true joy or griefe: although it be some joy or griefe. Who useth to say so but dunces? or who but hæretickes, would denie the least degree of spirituall joy to be true joy, the least sting of conscience to be true griefe? Things little in any kinde, actually compared with others incomparably greater, we use to reckon as none; so we might say the joy of the godly in this life is as none, in respect of that which shall be revealed: But yet the least measure of our internall joy truely denominates us joyfull, if we speake absolutely as the Fathers do when they denie faith without works to bee true faith. For they denie withall that it then denominates us truely faithfull or believers, as is evident from that observation of Gregory upon those wordes of our (<sup>c</sup>) Sauour; *He that shal believe and be baptized shall be saved.* (<sup>d</sup>) *It is likely every one of you will say within himselfe: I have believed, therefore I shall be saved: He speakes the truth, if he have faith with workes. For that is true faith, which in manners or deeds contradicts not what it thus professeth**

<sup>b</sup> Ad sextum argumentum respondendo, Patres, cum dicunt fidem sine operibus non esse veram fidem, tantum velle significare, quod non sit viva & perfecta; qualis reuera deberet esse. Nam & hic loquendi modus est usitatus, ut rem, que in aliquo genere imperfecta est, dicamus non esse veram in eo genere, sicut gaudium aut dolorem (verbi gratia) imperfectum, aut non ita magnum, dicere solemus non esse verum gaudium aut dolorem, tametsi aliquod gaudium sit aut dolor  
c Mar. 16. 6  
d Fortasse unusquisque apud seipsum

Se&. I. dicat : Ego iam credidi, saluus ero: verum dicit, si fidem operibus tenet. vera etenim fides est, que in hoc quod verbis dicit, moribus non contradicit. Hinc est etenim quod de quibusdam falsis fidelibus Paulus dicit, qui confitentur se nosse Deū, falsis autem negant. Hinc Joannes ait: Qui dicit se nosse Deū & mandata eius non

custodit, mendax est. Quod cum ita sit, fidei nostrae veritatem in vita nostra consideratione debemus agnoscere. Tunc enim veraciter fideles sumus, si quod verbis promittimus, operibus complemus. In die quippe Baptismatis, omnibus nos antiqui hostis operibus atque omnibus pompis abrenunciare promissimus. Itaque unusquisque vestrum ad considerationem suam mentis oculos reducat, & si servat post Baptismum, quod ante Baptismum spondit, certus iam quia fidelis est, gaudeat. Sed ecce si quod promissit, minime servavit; si ad exercenda prava opera, ad concupiscendas mundi pompas delapsus est, videamus si iam scit plangere quod erravit. Apud misericordem namque iudicem, nec ille fallax habetur, qui ad veritatem reuertitur, etiam postquam mentitur; quia omnipotens Deus dum libenter penitentiam nostram suscipit, ipse suo iudicio hoc quod erravimus abscondit, Gregor. Hom. 29. in Euangel.

professeth in words. Hence it is that Paul saith of certaine false believers; They confesse they know God, but denie him by their workes. Hence saith Iohn; He that saies he believes God, & keepes not his commādements, is a liar. This should teach us to acknowledge the truth of faith in the examination of our life. For then we are truly faithfull (or believers) when we fulfull in deed what we promised in word. For in the day of baptisme, wee promised utterly to forsake all workes and pomps of the old enemy. Therefore let every one of you turne the eyes of his minde unto the former examination: and if after baptisme he have kept his promise made before, then let him rejoyce, being thus assured that he is faithfull. He ads withall, that he which knowes to bewaile his offences past, shall have them covered in the day of judgement.

2. This last testimony will direct the reader to gather the like in other Fathers, from their explications of those passages wherein mention is made of that faith, whereunto our Saviour ascribes e-

ternall

ternall life, or his Apostles, righteousness. The evidence of which places is in it selfe ( to such as weigh the circumstances consequent & precedent, or compare one place with another ) so forcible; that it oft-times extorts confessions from pontifical expositors against the most received Tenents of their Church, first hatched by the schoole men: which men never saw the light of heaven, but through the dark painted glasses of the Cels wherein they were imprisoned, and hence imagine our Saviours forme of doctrine to be of the same hew with midnight Dunsery, or grossest ignorance of sacred dialects.

\* One, upon these words of the Prophet [ *The worke of righteousness shall bee peace, and the effects of righteousness, quietnes and assurance for ever,* ] saith that faith, where to S. Paul ascribeth righteousness, includes all these branches; *to commit our selves & all our waies unto God as to a most loving father, to whom we have plight our faith, whom we accept for our God, sincerely promising to obey him, and observe his laws.* He thinks withall, that the Apostle did borrow this speech, <sup>h</sup> *Being justified by faith, wee have peace with God through our Lord Iesus Christ,* from the former place of the Prophet. Yet this Commentator stiffely denies justification by such

e Hinc accepisse videtur Paulum illud ad Rō. Iustificati ex fide pacem habemus erga Deum: nam & hic sequitur, Cultus iustitiae, quies & fiducia, id est, cultus, servitium seu obsequium ad iustitiam consequendam,

est nos nostraque omnia Deo committere tanquam patri amantissimo; cui fidem dedimus, quem pro Deo accepimus, cui obtemperare, cuius legem ex animo servare promissimus, quique nos in suam fidem suscepit: quibus etiam, nisi inobedientes esse vellemus; se nunquam defuturum vicissim pollicitus est. Hæc omnia includit fides Paulina; cui iustitiam tribuit ipse. Forer. in 32. cap. Iesaiæ, vers. 17. h. Rom. 5. 1.



## Sect. 1.

a Quid sit credere, in hac disputatione, ex alijs locis scripturae discendum est, praecipue cap. 7. Ioannis, Qui credit in me, sicut dicit Scriptura, flumina de ventre eius fluent aqua viva. Scriptura quam coloco respicit Saluator, habetur 2. Paralip. ca. 16. ubi sic scriptum est. Oculi Domini contemplantur universam

a faith alone; how inconsequently to this observation, shall hereafter be examined. It well fits our present purpose, that the righteousness here spoken of by the Prophet, is included in Saint Pauls faith.

3. <sup>a</sup> Another upon those words of the same Apostle; *The Gospel of Christ is the power of God unto salvation*, counsels us to learne the right signification of this terme to *believe*, as it is used in Saint Pauls disputes, from other places of Scripture, especially from that speech of our Sauour; *Hee that believeth on me, as the Scripture had said, out of his belly shall flow rivers of living water.* The scripture (saith this judicious pontifician expositor) whereto our Sauour had respect, is 2. Chro. 16. *The eyes of the Lord behold the whole earth, and give strength to such as believe on him with a perfect heart.* Now they believe with a perfect heart, which doe not onely give credence to what the Scripture saith, or is otherwise revealed from above; but further addresse all the faculties of their soules to doe what faith requires or prescribes. And in this sense doth S. Paul use this word *believe*; as if it were to be moved at the hearing of the word, and to imbrace what is said with an entire adherence of the

terram, & praebent fortitudinem iis, qui corde perfecto credunt in eum. Corde autem perfecto credunt, qui non solum fidem adhibent illis quae dicuntur in Scripturis, vel alias divinitus revelantur; sed praeterea omnes animae vires accommodant, ut faciant quod habet fides, vel quod ea praescribit. Atque hoc modo accipitur a Paulo credere, videlicet ut sit ad auditum verbum commoveri, & tota animi adhesionem complecti id quod dicitur. Sasbout. in Rom 1. 17.

soule.

*soule.* Very fitly to this purpose doth our English translation, in the booke of common praier, render that place of the Psalmist, *whose spirit cleaveth not stedfastly unto God.* Which the vulgar Latine, seeking to expresse the Hebrew, word by word, hath rudely expressed, *non est creditus cum Deo spiritus eius.*

Ca. 11.

i Ps. 78.9.

4. Two places of Scripture onely there bee, with whose difficultie or obscurity the Iesuite, or other of the Trent Councils vassailes, hope to extinguish the light and evidence of all the rest, so pregnant for us. The first is that of *S. Paul* [*though I speake with the tongues of men and Angels, and have not charity, I am become as sounding brasse, or as a tinkling cymball.*] He that supposeth all faith may be without charity, (saith *Valentian*) excepteth none. But our writers reply; That the faith by which miracles (of what kinde soever) are wrought is here onely mentioned: and such faith, though never so entire and perfect, may be, as in these *Corinthians* it was, without true love. The truth of which answer, most probable from the circumstances of the place, as it needs perhaps no further confirmation: so for the fuller illustration of it, impertinent it will not be for the Reader to observe, that of all the Churches which *S. Paul* had planted, of all he wrote unto, or vouchsafed any mention, this of *Corinth* did most abound in all those extraordinary gifts of the Spirit, which might set forth the glory of Christ and his gospell before heathen and unregenerate men; especially such as these *Corinthians* by nature and education

k 1. Cor. 13.

on

Sect. I.

11. Cor. I. 5.

on were, earnestly addicted to humane arts and sciences, wherewith that City at this time flourished most. For which reason the Lord in his wisdom would have the messengers of his truth unto that place, *rich in all kinde of speech, and in all kinde of knowledge, not destitute of any gift*, wherewith they might foile their adversaries at their owne weapons; as *Moses* had done the Egyptians in working such wonders as they most admired in their inchanters. But though all these gifts were from one and the same Spirit, from which nothing can proceed but good; yet brought they forth such bad effects in these mens soules, not purified from reliques of heathenisme, as excellencie of secular learning usually doth in the unregenerate. Every one was given to magnifie the gifts wherein hee excelled, whence (as the Orator saith of *Aristotle* and *Isocrates*) each delighted in his owne faculty, despised, or which was worse, hated and envied his brother, as appeares from the first and twelfth chapters of that Epistle. To me thus affected what duty more necessary to be inculcated, then love and unity of soules & spirits? which for this reason the Apostle so forcibly presseth upon them, from the unity of that Spirit, whence they had received their severall graces. Their faith was fruitfull enough in wonderous workes, in *healing*, in *excellency of speech*, *diversitie of tongues* and learned displayes of divine mysteries. What was the reason? Because they were desirous of fame and glory, by manifestation of their skill in these; and faith, though of it selfe but weake, works strongly

ly when it hath conjunction with strong naturall affections, or is stirred up by vehement desires.

5. But that their faith was not fitly qualified for the attainment of life and saving health, not such as could justifie them in the sight of God, though able to magnifie his name before the heathen, and declare his wonderfull power; is evident, in that it did not command, but rather serve their vaine-glorious desires or hopes of praise amongst men. The stronger it was, the prouder were they and more ambitious; and the more such, the more dissentious: so as the strength of faith, whiles it swaied this way, did overbear the naturall inclination to brotherly love and kindenesse; the vertue and praise whereof not with men only, but with God, had they knowne or rightly valued, it would have enflamed their hearts with greater love of it, then of that popular ostentation that they sought after. But what should have taught the to have valued it aright? Onely faith; for by it alone we rightly discern good frō evil, & amongst good things which is best. But by what faith should these *Corinthians* have come to the knowledge of brotherly love? the same by which they wrought wonders, or some other? If by some other, the Apostle in all congruity should first have exhorted them to embrace it; otherwise hee had commended the beauty of Christian love but unto blinde men. For this was a disposition so well resembling the nature of God, and such a peculiar gift of his Spirit, as the naturall man could not possibly discern the vertue of it. If by the



## Sect. I.

\* Adde ul-  
timò etiam  
commenta-  
rium S.  
Augustini,  
ut alios in-  
terim pre-  
termittam.  
Nā tractat.  
53. in Iohā.  
Videte, in-  
quit Augu-  
stinus, quemad-  
modum no-  
taverit Eu-  
angelista, et  
improba-  
verit quos-  
dam, quos  
tamen in e-  
um credi-  
disse dixit:  
qui in hoc  
ingressu fidei,  
si profici-  
erent, a-  
more quo-  
que huma-  
næ gloriæ  
proficien-  
do supera-  
rent.

Quod si fi-  
des ista pro-  
ficere pote-  
rat, & ama-

rem humane gloriæ proficiendo superare, certe vera fides erat. Eadem enim est fides incipiens, proficiens & perfecta, sed non semper æque magna. Alioquin si fides cum proficit, non est eadem, quæ antea erat; non illa proficit, sed alia nascente, ipsa d. fecit. Bellarm. de Iustific. lib. 1. cap. 15.

same faith that they already had; then the same faith which with love doth justifie, did really exist without love in these Corinthians untill this time: which no Protestant must grant. This difficulty Bellarmine presseth out of S. Augustines wordes upon the fore-cited place of Iohn; yee see how the Euangelist reprooves certaine, whom notwithstanding he termes believers; who, had they held on as they were well entered, had overcome the love of humane glory by their proficiencie. I had reason to thinke any pontifician should have beene affraid to give us notice of this place, lest wee hence inferre, that faith alone overcometh all humane glory, and subject it to the love of God, and of his praises: and by this reason it was to perfect love, not love it, in these Corinthians. For it was the love of humane glory, which alienated their love from God, and from their neighbour. But as his manner is, hee wrests this good Fathers meaning to his present purpose: \* If proficiencie in such faith could thus overcome the love of humane glory, it was certainly true faith, even in the Jewish rulers. For faith is the same in the beginning, in the progresse, and in the period or perfection, though not alwaies alike strong: otherwise, when faith increaseth, it remaines not the same it was before, but rather vanisheth and another springeth up in its place. This objection goes wide of the marke hee was to aime at, unlesse wee

hold (what we need not) that faith doth justify by the bare essence or quality, without any competent degree or measure. For though we affirme, [That \* faith which justifies, cannot possibly be without charity,] we may interpret our selves thus: faith, if it be in such a degree as is required for justification, or right apprehension of Gods mercies in Christ; is alwaies necessarily attended upon with a correspondent measure of Christian love: yet so attended, not love but it alone laies immediate hold on life eternall. But howsoever, the objection it selfe is idle; and more sophisticall then theologicall. For may not hee be said to profit in learning, that brings his opinions to perfect science: albeit the essences of opinion and science be distinct? Or who would denie him to be a good proficient in moralities, that brings the seed of chastity unto continency, continencie unto the habit of temperance? The matter in all is but one, the progresse most direct; yet not without some rests or stations, by which the naturall inclination or affection remains neither so altogether the same; nor so quite different: but the old distinction of *materially* and *formally* might resolve the doubt. Every new addition of unities to numbers, or of angles to figures, alters their formes; but aboliseth not the unities or angles præexistent. So might the believe, whereof St. *Anstine* speaks, be materially the same in *beginners* and *proficients*, but formally diverse, as getting some alteration in the quality, or better consistence, then before it had: and

Cap. 11

\* If the Reader wel observe the nature & properties of faith before explicated, he cannot possibly be ignorant that every least degree of faith brings forth a correspondent degree of love, that it is as impossible love should increase without a correspondent increase of faith precedent, as that inequality betwixt two subjects should grow greater without any variation of their quantities.

\* Creation applied unto this subject more properly (in Scripture phrase) includes the renovation it self wrought in our hearts, then the grace or quality infused by which it is wrought: for whether that be of one & the same nature in all, God only knows. Bound we are to believe that he is able to create new hearts in divers persons by meanes, whether external or internal and infused in nature and quality much different. See cha. 20.

become, not only stronger, but more lively and active. In beginners, because not able to overthrow self-love or foolish desires of humane praises, it might be without Christiā charity towards God, or their neighbours: in proficientes, or such as by it had conquered love of the world, or humane glory, it could not be without the love of God and of his children. But most consonantly to the *forme of doctrine* used by our Saviour in this argument, we may (in my judgement) answer to the question above propounded concerning these Corinthians by considering *faith*; first according to the essence, or specificall quality of it, as it was sowne in their soules by the Spirit: secondly, according to the radication or taking of it in their hearts or seat of affectiōs, w<sup>ch</sup> was to be wrought by the Spirit, but necessarily required not any infusion of new spirituall grace numerically, much lesse specifically, distinct from that they had. The quality or essence of faith (if we consider it precisely, as the formall *terme* of *creation* taken as the Schoolemen doe it for a momentary act, not as \* Scriptures doe for the whole work of regeneration,) may be one and the same in such as perish, and those that are saved; so cannot the radication or working of it be. So the seed which fell by the high way side, in stony ground among thornes, and in good soile, is supposed by our Saviour one and the same: but the radiciō of it was in some none, in others too shallow, in others it failed in the setting or taking.

Thus

Thus charity was to be raised in these Corinthians hearts by faith, for *essence* and quality, one and the same with that whereby they wrought miracles: but by the same faith rightly set, firmler rooted, and better taken in their hearts, or center wherein naturall desires concurre; so as it might spread it selfe uniformly with them, directing them unto objects spirituall and good, & fix them fastest upon such as it adjudged best, and most effectuall for edifying themselves and others. For had these Disciples, by S. Pauls example, <sup>a</sup> *Affected no knowledge so much; as to know Iesus Christ and him crucified; had they <sup>a</sup> gloried in nothing, save in the crosse of the Lord Iesus Christ, crucifying them unto the world, and the world unto them* (both which were principall lessons of faith;) or had their *Assent* or adherence unto Gods love and mercies in Christ, beene as firme and sure, as their perswasions of his power to produce effects beyond the course of nature: it had wrought as great miracles in themselves, as it did in others, even the same minde which was in Christ Iesus; such love to all his members, (though their corrivals in spirituall gifts,) as he bare to them when they were his enemies; and that was a love truely wondrous. The arguments brought by Pontificians, to prove the faith which worketh miracles, and justifies us, to be the same, make in my judgement most against themselves: if we consider that these ministeriall effects wrought upon others, were but emblemes of those internall miracles, which faith once rooted in the heart, and set upon its proper and more

a 1 Cor. 3.

b Galat. 6.  
ver. 14.



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principall objects, alwaies workes in the believers themselves. To cast out devils, was but a signe of that conquest, which true faith in Christ alwaies obtained over hell and death: to speake with new tongues, but a pledge of that renovation which true faith alwaies works in the heart and conscience: to take away serpents, a document of the vertue of faith in resisting or deadning such temptations, as made way for death into the world: the drinking of deadly poison without hurt, a sensible token of that soveraigne antidote, which true faith affords against all the infections that our cares are often enforced to suck from others pestiferous perswasions: health restored to others by laying on of hands, an irrevocable earnest of that eternall salvation, which Faith, if firme and rightly set, never failes to take sure hold of: as Gregory excellently expounds that saying of our Saviour; *And these signes shall follow them that believe: In my name shal they cast out Devils they shall speake with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurd them: they shall lay hands on the sick and they shall recover.*

*a Mark. 16  
17, 18.*

*b 1 Cor. 12.  
31.*

6. Howsoever, upon these reasons the Apostle grounds that exhortation in his very entrance into that discourse, *b Covet ye earnestly the best gifts; and yet shew I unto you a more excellent waie.* Love he meant, wherein they might eagerly strive to excell each other, without any danger of dissention. Many admirable commendations he bestowes upon it in the words following, to kindle a desire of

it

it in their hearts; as well knowing their faith to be strong enough in matters which they much affected; but not qualified for justification, because not rightly planted, nor set on such objects as would bring forth Christian love, and true humility, but rather pride and contention. Far was it from his thoughts, that the ardour of this sweet affection could otherwise kindle, then from a firme beliefe and full adherence to the love of God. [*c For wee love him, because he loved vs first, yea because wee have knowne and believed the love that God hath to us, for God is love:*] nor can we faithfully apprehend this attribute in him, but it will produce the like affection in us. And yet for the right planting and radication, as well of faith, as love spirituall thence springing, the exercise of brotherly kindnesse, or nourishing of good naturall affection is alwaies availeable, and was peculiarly necessarie unto this people; whose contentious spirits did hinder the right growth, and pervert the use of that faith which God had given them. Generally, the ordinary meanes appointed by God for the right fashioning of Christ in our hearts, is the precedent practice of those duties which the doctrine of faith enjoines us, as shall hereafter be shewed.

c 1 Ioh. 4.19

7. To such as weigh the circumstances above expressed, S. Pauls meaning in the words late cited may best be gathered from the like speech of S. James: *d Hee that keepes the whole law, and yet faileth in one point is guilty of all:* seeing his failing in the one (as shall appeare) witnesseth he keeps

d Iam. 2.10

Sect L.

f Luk 8.15

none aright. The ground of this inference presupposed, these words [*If I had all faith, so that I could move mountaines, and had not love, I were nothing*] sound, as if the Apostle had said; *Though I had faith of force enough to produce variety of miracles, and all other effects whatsoever, and yet not effectually to bring forth Christian love, neither I, nor it were any thing worth.* For in that it works not love, it is apparently dead in it selfe, unable to give life to any: but once firmly believing Christ loved us, it is impossible we should not love him againe, and for him our neighbours: not believing this truth aright, we cannot believe any other point as we should, nor by that faith which rooted, as our Saviour speakes, *in an honest heart, brings forth fruit with patience to salvation.* Is there any Iesuit that will, or dare affirme that the faith which the Corinthians had, was altogether such as *S. Paul* ascribes righteousness unto, or such as the Prophet speakes of, when he sayth, *The just shall live by his Faith?* For of that faith (*Paul* being witness) the performance of Gods will, and patient expectation of his promises, or as Romish writers confesse, feare of God, entire submission of our minds unto his will, and stedfast reliance upon his providence, are infallible consequences.

8. The Schoole-mens collections from the former place of *S. Paul*, that charity is as it were the soule and perfection of faith, are of as little validity; as if from this of *S. James* late cited, I should inferre, some one Commandement to be the forme or soule of all the rest, because, if we transgres one, (that,

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(that, for example, *Thou shalt doe no murther*) our observation of all the rest should profite us nothing to salvation. Or if the Reader will remember the definition or proprieties of faith, last set<sup>d</sup> downe; this conceit is as preposterous, as if we should make, love to our meate, the *soule* or *forme* of a perfect taste. For meate, wholsome and pleasant, we cannot perfectly relish, but we must love it; howbeit we live not by loving it but by tasting, eating, and digesting it. No more can we rightly believe Christs death and passion, but we must love him and his members: yet live wee not by loving them, but by tasting Gods love and favour to us, or (as I need not be afraid to speake) by eating Christs flesh, and drinking his blood. For though by faith, one and the same, we *Assent* unto every article in our Creed: yet, this faith doth not justifie, but as it respects Christs bodie given for our sinnes, or as it cleaves unto Gods mercies manifested in that eternall sacrifice, alwaies breathing out life to men, renouncing all trust and confidence even in such graces as we have received from him. All this notwithstanding, if wee compare love and faith together, as parts of that righteousness which is in us, not considering the necessary dependance that *Love* hath of *Faith* in nature; to love is more then to believe, because it necessarily includes beliefe. So is it more to love our meate then to taste it; because love supposeth taste: howbeit in respect of life, to taste our meate is of more use then to love it. So is it more to move then to live; for all vitall motion includes in it

d Chap. 6. § 10.

e See Chap. 6. §. 16.



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it acts of life; yet is not motion simply better then life, or the sensitive facultie whence it proceeds, because it wholly depends on them, not they on it.

9. The second principall place of Scripture which they usually alleage, doth utterly discredit themselves; but breeds no difficulty to us in this present argument. For, that the faith where of *S. James* speakes, doth differ as much from that whereto *S. Paul* ascribeth righteousness, as a live man doth from a dead, or a body endued with life and motion from a statue or painted image: no heathen artist, that could but understand the very termes of their seeming contradictory propositions, would deny. And yet some Romish writers, of no meane rank, have been given over unto such Iewish blindness, as to abuse *S. James* authority, not onely to hold justification by works as well as by faith, whereto his words incline, (as the thing it selfe in his sense, though not in that construction they make of it, is most true;) but to perswade the ignorant, that such faith as *S. Paul* commends, may be without works, or christian love. But their folly herein will worke shame in such of their successors, as shall comment upon these two Apostles writings, (as in some of their predecessors it hath done;) if they consider that those very workes, without which, faith in *S. James* construction sufficeth not unto salvation, are expressly comprehended in that faith, whereby *S. Paul* tels us the just do live. <sup>b</sup> Was not Abraham our father

<sup>b</sup> *James* 2. 21.

justified

*justified through works, when he offered his son Isaac upon the altar? he meant no more (nor was more pertinent to his intended conclusion,) then if he had thus spoken: If Abraham had sayd (as they did whose empty faith he disapproves,) I have faith, but had not proved his sayings true by his deedes, or readinesse to offer up his onely sonne when God commanded him, (for actually hee did not offer him:) he had not been justified before God. Why? because he had not believed in such sort as S. Paul meant, when he saith, By faith Abraham offered up Isaac, when he was tried. But it may bee this faith was informed, perfected, or instigated to this act by love? of whom? not of Isaac; for that was the maine obstacle to worke distrust, the chiefe antagonist of his faith: Not of Sarah, or any other friends or neighbours; all which doubtlesse had dissuaded him, had he acquainted them with his purpose. Was it then the love of God? Him indeed he loved above all, because he firmly believed his mercy and loving kindnesse towards him: but this love supposed, it was his Assent unto Gods omnipotent power, which as the Apostle expressly tels us, moved him to this act: <sup>d</sup> For hee considered that God was able to raise him from the dead, from whence also hee received him in a figure.*

*d Heb. 11.  
19.*

This consideration or inducement was a work, yet a proper act of faith, no way of love. But love perhaps did make it meritorious? The love indeede wherewith God loved him, made his working faith acceptable in his sight: but that it was strength of faith, not the quality of love

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c Rom. 4.  
19, 20.

love, which God imputed unto him for righteousness, the same Apostle, (for doubtlesse the same hand it was which penned the eleventh to the *Hebrews*, and the fourth unto the *Romans*) puts it out of doubt; *Being not weake in faith, he considered not his body now dead, when he was now a hundred yeere old; neither yet the deadnesse of Sarahs wombe. He staggered not at the promise of God through unbeliefe: but was strong in faith, giving glory to God. And being fully perswaded that what he had promised, he was also able to performe. And therefore it was imputed unto him for righteousness.* One and the same faith it was, and standing at the same bent, unlesse by continuance of like triall increased in strength; which wrought in him a readinesse of minde to sacrifice his onely sonne, in hope of a joyfull resurrection, and to expect his birth from the dead wombe of Sarah. The object likewise whereto his *Assent* did adhere, was one and the same, (*his fidelitie which had promised:*) on which faithfully still relying, it was impossible his other faculties or affections should not subscribe to whatsoever his *Assent* of faith should enjoyne them: and *that* remaining in wonted strength, it could not but bring forth perfect love, and good works; which may bee sayd in such a sense to *perfect* it, as we are sayd to *blesse* God, that is, to declare his blessednesse. For as Gods love to us was most apparent in offering his onely Sonne: so *Abrahams* love to God was best manifested by sacrificing his sonne *Isaac*, whom he loved; yet he sacrificed him by faith, wherefore his

his love did result from firme *Affent* to Gods covenant and mercie, made to mankinde in him: in the faithfull acceptance whereof, and full acquiescence therein, his righteousness (as in due place shall be shewed) did consist.

10. This comment upon the Apostles words concerning *Abrahams* works, gives us the true meaning of the like concerning *Rahab*. & *Likewise also was not Rahab the harlot justified by workes, when she received the messengers, and had sent them out another way?* If she had said unto these messengers onely thus, I believe the God of heauen and earth hath given you this whole land for a possession; yet I dare not shew you any kindnesse in this city: her beliefe had bin as dead, as a body without breath or motion. But what man or woman living is there of common sense, which once firmly perswaded, that God in justice had given his native country vnto forreine people whom he loved, but would seeke to merit their favour by gratefull offices? It was extraordinary in this woman firmly to believe, as shee told the messengers: but resting so perswaded, a worke of no perfection to make her peace with the *Israelites*. Had shee doubted, whether their title unto the land of *Canaan* had been just; or suspected Gods donation of it unto *Abraham* to have been forged by his successors, as *Constantines* is by the baser *Roman* clergy: shee might without any just imputation, for want of love or other good words, have adventured her life amongst her neighbours in defence of her country. Or had she upon the *Israe-*

*lites*

g. 11. 2. 25.



## Sect. I.

*lites* misdemeanours, distrusted their successe: she might at last in worldly policie, have rather hazarded their future displeasure, then incurred present danger of death, or torture of her Citizens for harbouring the Spies. But whiles she firmly believes, both that the *Israelites* donation was from God, and that they would certainly prevaile against her people; though her entertainment and concealment of them were acts of kindnesse, prudence and humanity; yet their omission had been properly not of faith: because impulsively they were from faith, nor could they have been omitted but through unbelieve or distrust unto Gods promises. Worldlings would have condemned her, not for want of charitie, but for excesse of folly rather, had shee not done as shee was perswaded. By faith then those works become righteous, which without it had been traiterous. And if we respect not the cause of our knowledge, but the thing knowne; faith did *perfect* the works, the works onely made the perfection of faith knowne to men. In this sense it is most true of faith, what some misapply to justification of mens persons: works *justify* and *perfect* faith, not in the nature of the thing, but in the sight of man, to whom they witnesse the livelihood and perfection of faith, not as causes, but effects and signes: of our justification they are not onely signes, but conditions concomitant or precedent. In the same sense are these other words of the Apostle to be understood: *As the body without the spirit is dead; so faith without works*

is dead also. For if a humane bodie want spirit, breath or motion, wee rightly gather it wants life: yet are breath and motion rather effects then causes of life. But the schoole-men, dreaming the holy Ghost had been scholler to *Aquinas*, or to some chiefe masters of their profession; take the spirit in this place for *actus primus*, as the soule by which wee live and breath: and hence they conceived that grosse error, (which the *Romanists* now makes an article of his beleefe,) to wit, that works *animate*, or at least causally perfect faith, as the soule of man doth his bodie. And whereas *Calvin* most acutely and orthodoxally infers, that if faith without works or charity be dead, it is not properly, but equivocally called faith: \* They reply, works or charitie do not *informe* faith intrinsically, as the reasonable soule doth man. For so it would follow, that as he is not a man but a dead trunk which hath no soule; so it should not bee true faith, but an image or dead picture of faith, which wants works or charitie. How then do they perfect faith? Extrinsically: as the soule doth the body, or other halfe of man, which remains a true body, though no true man, after the soules departure. For application of this distinction they adjoyne, when *Saint James* affirms faith to bee dead without workes, he tearmes it dead in such a sense, as wee say a body is *dead* by the soules absence, and yet remains a true bodie. Whence faith *Valentian*,

Cap. II

\* Ad quartum argumentum respondeo, Dupliciter aliquid posse dici mortuum; uno modo per defectum anime, quæ est forma intrinseca hominis. Et quod isto modo mortuum dicitur, non est amplius verè tale; ut homo mortuus non est verè homo. Alio modo dicitur aliquid mortuum per defectum forme extrinsecæ, sicut corpus quod dicitur mortuum per defectum anime viue, quæ est quid extrinsecum corpori, ut corpus est. Et quod isto modo dici-

tur mortuum, verè nihilominus est; ut corpus mortuum verè nihilominus est corpus quævis non viuū corpus. Valto. 3. dif. 1. qu. 4. punct. 4. The same answer hath Bell. lib. 1. de iust. cap. 15.

the

## Sect. I.

a Non sentiunt, quod charitas proprie sit forma fidei, aut essentialis, ut animadicitur forma hominis, aut accidentalis & extrinseca ut albedo corporis. Hoc enim falsum esse ex eo perspicuum est, quod charitas & fides sunt duae virtutes specie distinctae, quae duae diversas potentias perficiunt. Solum igitur volumus

the Sectaries have furnished us with an argument against themselves. Rather this answer is contrary to *Valentians*, and his fellowes assertions: for were his illustration true and pertinent, works or faith should constitute one grace and qualitie, as the body and soule make one man; which no Papist dare affirme of the habite of faith and charity, being graces in their judgements specifically distinct. And *Valentian*, who stands most upon the former illustration, expressly denies that charity (much lesse workes) can be any proper forme of faith; either intrinsecall, as the reasonable soule is of man; or extrinsecall as *whitenesse* is of the body. Some perfection notwithstanding *Charitie* gives to *Faith*; in which respect it may, by analogie to true and proper formes, bee metaphorically said to *informe faith*. The perfection it gives, hee so expresseth, that the Latine Reader, by his words <sup>b</sup> cited at full in the margin, (for I will not trouble the text with them) may plainly perceive he was desirous to say some what,

Theologi, charitatem quoniam perfectionem aliquam addit fidei, metaphorice dici posse formam ipsius; secundum Analogiam videlicet ad formam proprie dictam, qua suo modo subjectum perficit. Valent. To. 1. di. 1. quest. 4. puncto 3. b Sed quarat aliquis, quamnam sit illa perfectio, quam charitas tribuit fidei. Respondeo duplicem esse: una est quod per charitatem valet ad beatitudinem consequendam, id est ad meritum: sicut disputant To. 2. dis. 8. qu. ult. Et quidem quod hanc perfectionem fides ex charitate accipiat, certum est ex fide. Altera perfectio est, quod quatenus fidei actus per imperium charitatis refertur ad ultimum finem, id est, quatenus credat aliquis propter Deum ut summum bonum, pertinet actus fidei ad eandem speciem rectitudinem ad quam ipsa charitas, atque a deo est eiusdem speciei, cuius est ipsa charitas. Hoc autem est discrimen, quod rectitudo hac est essentialis ipsi charitati, ut quae secundum suam rationem non habet aliam laudem, quam quod respicit in summum, quod est Deus. Fidei vero non est hac rectitudo nisi accidentaliter, quatenus Fidei accidit, ut ipsius actus voluntarie per charitatem referatur in summum bonum. Valent. ibid. puncto 3.

but

but he knew not what. <sup>c</sup> *Arias Montanus*, who better understood *S. James* his phrase, by the analogie of faith, and forme of wholsome doctrine, then *Valentian* did himselfe, or this fictitious analogie betwixt *Charity* and naturall formes; interprets the former place in part to our purpose: *To live, as Philosophers say, is to operate, and vitall operation proceedeth not from the body, but from the spirit; nor doth the Apostle say, workes are the spirit of faith, where he speaks only of the appellation or name of life. His meaning is, that faith without workes is as truly reputed dead, as the body without the spirit is rightly sayd (as it truly is) dead. But if wee will not wrest the letter against the Apostles meaning, but rather gently apply his words to his intent: the word *νίωμα* implies onely breath, or motion, enspired from the soule. For workes in their nature are operations, and are more fitly compared to breathings or motions, then to the substantiall spirit or soule, or the faculty whence these flow; which last in proportion best answers to faith. Now as the readiest way to set breath in one fallen in a swoound, or raise one up out of a dead fit, is to revive the spirits, by which vitall motions are inspired and managed: so the onely way to bring forth living workes or fruits of righteousness, is to quicken or strengthen faith, which lively in it selfe, and able to performe its proper acts, as firmly to apprehend Gods power, justice, and mercie; will undoubtedly give life to all other powers and affections, and impell them to their proper functions. The *Romanist* as ignorant*

Cap. II

c *Ipsū vivere est ipsum operari, aiunt Philosophi, et alio autem vitalis non à corpore proficiunt, sed à conjunctione spiritus cum aëre corpore. Nec vero Apostolus opera fidei spiritum esse dicit; sed de vita appellatione ac nomine tantum agit. Tam, inquit, verum est, fidem sine operibus mortuum dici, quam verum est de corpore sine spiritu, esse dicendum mortuum.*  
Ar. Mont. in vers. 26. ca. 2. *Epist. D. Iacobi.*



## Sect. I.

as the Jew, of this righteousness which is by faith, preposterously seekes to make us new men in Christ, not by reviving faith; which is as the animall spirit, by whose influence works become vital: but as if one from this principle in nature; *Man is dead without breath and motion*, should seeke to bring men out of swoonds or dead fits, by blowing breath into them with a quill, or making them move by devices; so he grossly mistaking that saying of S. Iames, *As the body without the spirit, so faith without works is dead also*, hence seekes to raile up such as die in Adam, after the same maner wee have seene the raised which fall downe dead in an antick, first by wagging one arme, then another, untill the whole body move. The antick tricks of *Moncks and Friers* to cozen the people, by making images wagg or seeme to speake, may serve as an embleme of that imposture or Gull, which Satan by Gods just judgment hath put upon their subtillest wits in this argument. These Couzeners made the people oft-times thinke some Saint had moved or spoken, when a knave did stirre the image, or vent his own unhallowed breath through it or about it: and Satan makes them beleieve they are moved by the Spirit of God, in such actions as are not enspired by faith, but thrust upon them by his wicked Angels. Works of charity they esteeme all such as outwardly resemble the actions of Christ or his Saints, though conceived not by faith but upon other motives; as motion infused by art may to the eye of man exactly counterfeit motion naturall. This is a maine branch

of

of that great mystery of iniquitie. For by this error, as their faith is never revived, so their works though faire and pompous in outward shew, and such as wold be most pleasant unto their God, did they spring from minds and affections renewed by lively faith, being superadded only to this dead faith, neither can perfect it nor receive perfection from it, but become like sweet flowers, usually put upō dead corps, the *sent* of whose corruptions, hinder they may for a time, but surer at length to participate thereof then communicate their fragrancie to it.

10. It is a contemplation very profitable, to mark what troupes of errors may issue from one place of Scripture mistaken, and how private opinions conceived through ignorance, and nursed by negligence, are oft-times established by wilfulnesse of publick authority. For who but a schooleman, that considers morall propositions in Scriptures, as if they were mathematicall definitions or indemonstrable principles, no whit dependent of what went before or comes after; could not at first perusall have observed, that *S. James* had a purpose in that Chapter to tax his pupils, as well for want of true faith, as of good workes, yea the workes they did, to be nothing worth, because not wrought by faith, had without all respect of persons or partiality in the Law of God? But the *Romanist* not observing (what is a point most cleare) that uniforme fidelit y, or faithfulness in all the commaundements of God, is the very formall effect of that faith which was in *Abraham*, and

See Sect.  
2. chap. 16.

## Sect. II

c See sect.  
2. Ch. 17.  
towards  
the latter  
end.  
d Si quis dix-  
erit amissa  
per pecca-  
tum gratia,  
simul & fi-  
dem semper  
amitti, aut  
fidem, qua  
remanet,  
non esse ve-  
ram fidem,  
licet non sit  
vrida; aut e-  
um qui fi-  
dem sine  
charitate  
habet, non  
esse Christi-  
anum, ana-  
thema sit.  
Concil. Tri-  
dent. sessio.  
sexta de  
iustif. can.  
28. 3

which *S. Paul* so much commends: first takes that dead and vaine faith *S. James* disproves, to be the same with that which *S. Paul* so much commends; and consequently to this error, denies justification by faith, but as it is informed with charity, which is as much as to say we are justified by charity and not by faith. And unto these two errors he annexeth a third most pernicious concerning the nature of workes, which either not conceived by such uniformity of faith as *Paul* requires, or not managed by a parallel uniformity, become altogether *Jewish*, and their best righteousnesse that practise them like the righteousnesse of the *Scribes* and *Pharises*. Lastly, to reare up a roose every way answerable to the foundation, they leade us from the Gospell unto the Law, and make the eternall covenant made unto mankind in Christ, subser- vient to the covenant made with our first parents, as shall be demonstrated against them in the Ar- ticle of the last judgement. And what other conse- quence could one expect of this error, (where- to no other could be parallel) which makes Cha- rity the forme, or workes the spirit of faith? Yet, that not onely their best private writers, but their Church representative is tainted with this stupid heresie, this decree of the *Trent Councell* will serve as a testimony upō record: <sup>d</sup> If any man shall avouch, that as oft as grace is lost through sinne, faith is alwaies lost together with it, or that faith which remaines af- ter losse of grace, to be no true faith, although no living faith, or the man that hath faith without charity to be no Christian; Let him be accursed.

11. If these curses could hurt any, *S. Paul* should have the fullest measure of them; for questionlesse he never thought such faith as hee commended could remaine without grace or integrity of conscience. *S. James* I think should hardly escape, unlesse he would subscribe to this conclusion; that the Devill was a Christian. And were *Scotus*, *Occam*, or *Swisset* now alive, they would finde all the Iesuits in the world play for these hundred years, to hold the contrary and defend the *Trent* Councell in this decree. For such faith as the Councell requires to make a Christian, may be, yea is in the worst kinde of Devils: albeit *Valentian* hath laboured to finde this difference, [That faith without workes or grace, is in men the gift of God, so is not the faith of Devils.] No more was this answer of his suggested by Gods Spirit, or the Spirit of truth. For, not to question whether such dead faith as *S. James* speakes of, be the gift of God or no, but rather supposing it were; this argues a difference onely in the cause, none in the essence, nature or quality. That God created *wants* in the beginning, doth not argue that they were of a more excellent nature, then ordinary *Lions* not created, but propagated by nature, are now of. And if the quality of faith be the same in the *Trent* Councels judgement, in Christians and in Devils; *Valentian* doth rather wrong the Almighty in making him the Author of it in the one, then prove either it or his owne cause to be the better, by saying it is the gift of God. For though it be his gift, and yet may be without grace or charity, and



## Sect. 1.

o Chap. 8.  
Parag. 8.

\* Maldonat

upon these  
words of  
our Savi-  
our (Mat.  
13. 19. In  
vine do  
they wor-

ship me) wel

obs rves

that the

Greeke

(σκορπυς)

well ex-

presseth

the Origi-

nall. His

reason is,

Nam apud

Hebraeos,

timere De-

um, est De-

um colere.

without these of necessity as unfruitfull as the faith of Devils; (both which *Valentian* grants :) it is no more availeable to make a Christian, then the faith of Devils is. Nay in that it may be without workes, theirs is more fruitfull then it: for, as *S. James* tels us, theirs worketh feare and trebling in them. Were that faith, which the *Trent* Councell makes the forme of a Christian, so operative in its nature; it could not be (as is observed ° before) without workes or charity. For if it wrought a trembling feare of his power, it would worke a rejoycing love of his mercy: and impell them, as to avoid the stroke of the one, so to embrace the gentle strokings of the other. \* Their owne writers observe, that to feare God, in the language of *Canaan*, is to worship him: and is it lesse to believe in him, then to feare him? To conclude, what ancient father is there which should not be accursed, if God did not blesse, where these *Trent* Fathers curse? For though their charity would not suffer them to deprive any professing true religion, of that title wherein he joyed, the name of a Christian; because they knew not what faith they had in their hearts: yet few of them but indefinitely avouch thus much; That he falsly usurps the glorious name of a Christian or faithfull man, w<sup>ch</sup> is not faithful in Gods commandement, and which doth not in heart approve the workes which Christ commaunds, though who in particular are so, who otherwise affected, they leave for him that onely knowes the hearts of all, to judge.

12. How grievously would subscription to this

Cap. II

this decree have gone against *S. Cyprians* conscience? who accompted it a solacisme, worthy of indignation, to call him a Christian, that was afraid, lest the fountaine of his liberality (his patrimony) should be exhausted, by continuall refreshing his naked, hungry and thirsty brethren, unto whom our bowels of compassion should never be shut; seeing in feeding them we feast the Lord, who will not take so much as a cup of cold water at our hands, but with purpose even in this life to requite it, and blesse the residue: as *Elias* did the poore widows meale and oile; which had shewed no lesse hospitality in such extreme scarcity of provision, then that other in the <sup>a</sup> Gospell did her liberality by casting a mite into the treasury. With such as doubted, whether our Saviours promise did assure them of like blessings, so they would be as bountifully minded as this poore woman was; the zealous father thus expostulates:  
<sup>b</sup> Whence should this incredulous thought proceed? whence is this impious and sacrilegious meditation? what doth a faithlesse breast in the house of faith? what, shall he that believes not Christ, be enstiled a Christian? The name of Pharisee better befits thee: for when the Lord disputed of almes, and advised us to gaine friends with charitable expences of earthly treasures; the

*a Volucres  
Deus pascit,  
& passeribus alimen-  
ta diurna  
praestantur,  
& quibus  
nullus divi-  
nae rei sen-  
sus est, eis  
neq; cibus,  
neq; potus  
deest: tu  
Christiano,  
tu Dei ser-  
vo, tu ope-  
ribus bonis  
dedita, tu  
Dominus tuo  
charo ali-  
quid existi-  
mas defutu-  
rum? nisi si  
pntas, quia  
qui Christi  
pascit, à  
Christo ipse  
non pasci-  
tur: aut eis  
terrena de-  
erunt, qui-*

*bus caelestia & divina tribuuntur. b Unde haec incredula cogitatio? & unde impia & sacrilega ista meditatio? quid facit in domo fidei perfidum pectus? quid qui Christo omnino non credit, appellatur & dicitur Christianus? Pharisei tibi magis congruit nomen. Nam cum Dominus in Evangelio de eleemosynis disputaret, & ut nobis amicos de terrestribus lucris provida operatione faceremus, qui nos postmodum in tabernacula aeterna susceperent, fideliter & salubriter praeoneret, addidit post haec Scriptura, dicens, Audiebant autem haec omnia Pharisei, qui erant cupidissimi, & irridebant. Cypri. de opere & eleemos.*

## Sect. I.

e Christianus  
nemo nemo  
recte dici-  
tur, nisi qui  
Christo mor-  
tibus coe-  
quatur. Ecce  
Christus  
non conten-  
dit neque  
clamavit,  
& in si mo-  
rum Christi  
similitudi-  
nem tenere  
cupit, ne  
contendas,  
ne abusus  
in ecclesia  
Christianus  
existat.  
Cyp. de  
abus. loc.

d Quisquis  
igitur ore  
dicit, Cre-  
do in unū  
Deum, &  
servit ava-  
ritia, aut  
libidini, aut  
luxui, sibi  
mentitur, sibi  
que repugnat,  
aliud lingua  
sonans, aliud  
enim celans,  
voce tantum  
testimonium  
perhibens Deo,  
enim vult  
Satanam colat.  
Cyp. de dupl. Martyr.  
His words  
are cited Parag. 1.

Scripture addes: *All these things heard the Pharisees, which were covetous, and they mocked him.* So consonant were these collections to his orthodoxall conceipt of faith, that they whose workes go in his name, consort with him in like passages, as they do in that maine ground of religion, *the nature of faith.* e *A Christian he is not truly called, (saith the author of the twelve abuses) that is not conformable to Christ in conversation.* And d he that left us the learned and religious treatise of twofold martyrdom, universally avoucheth; *whosoever saith with his mouth, I beleieve in one God, and serves covetousnesse, lust or luxury, lies to himselfe, contradicts himselfe in this profession.* And is it possible for any without beleife in one God, truly to beleieve in Christ, or to be truly called a Christian without beleife in Christ? That the former bolt was shot by blinde men, which could not see where it would light; it further perswades me, in that it can hit none more fully then it doth e *Gregory the great, sometimes Pope, both in the fall and at the rebound. For he makes correspondency betweene profession and conversation, the true property of faith.* And lest any sophister should except, this might agree not to all true faith, though to such alone; or to true *live* faith, not to faith onely dead; as to be seene in arts is proper to men, yet not to all; but to the learned onely: he expressely termes such as deny in deeds what they confesse in words

false

Cap. 11

*false believers.* Yet, as the believer is, such is his faith; the one being false, the other cannot possibly be true. Nor would *S. Gregory* have thought it any slander, to denie false believers the title of true Christians. Or have we the warrant of Fathers onely to secure us from the former curse, albeit wee teach indefinitely, that a man without lively faith is no Christian? Doth not the Scripture say the same? yes. \* *All are not Israell that are called Israell: but such as doe the workes of Abraham, they are the children of Abraham, & For he is not a Jew, which is one outwardly in the flesh: but hee is a Jew, which is one inwardly (a Confessor in deeds, not meerely in name, one circumcised in heart:) for circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men but of God.* Is the Gospell more indulgent to hypocrisie, then the Law? Is it so much more addicted to the letter which killeth, then to the Spirit of life; that a faith, as dead as *Jewish* ceremonies, should be more effectually to make a Christian, then outward circumcision to make a Jew? Or what doth the Councell meane by a Christian? a dead man, or one alive in Christ? or one in whom Christ is not yet fully fashioned, but ready to conceive life? This had beene more tolerable. But one they meane which had life, and hath lost it: one as improperly termed a member of Christ, as the body called a Man after the spirit is departed from it.

13. Of these, and many like inconveniences, which no man though of the acuteſt wit, and most audacious understanding, living, durſt in different

e Rom. 9. 6.

f Gal. 3. 7.

g Rom. 2.

18, 29.



## Se&amp;.I.

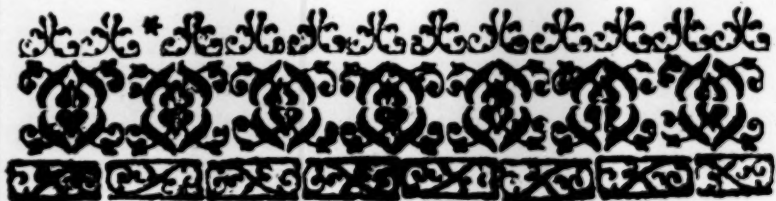
rent auditory maintaine against any ordinary Artist, that had the leasure for to sist them; had the Trent Fathers been aware, happily they would have beene more sparing in their curses. But this strange aduantage Romish Prelates have of ours, and all the world besides; that be they in matters of learning and religion never so blinde, or out of their blindnesse so bold, as to runne headlong against the Analogie of faith, all rules of Philosophy, morall or naturall, Grammar or whatsoever else can be named: yet shall they never want store of excellent wits, but mercenary consciences, which like some people of the old world (Æthiopians or Ægyptians I now remember not,) but more devout and apt to supererogate; will be content to put out, not the right eye of nature onely, but that other of art, lest the rarity of the spectacle might make their superiours seeme, either monstrous or deformed. What artist is there with us, who to be araied in scarlet, to have retinue, faire revenews, and whatsoever else correspondent or besitting a Cardinals state; would but for some few houres adventure to have his face so deeply died with shame, as needes it must bee; though armed with all the furniture of Art and Nature, if in an audience not kept under by tyrannicall and servile awe, either for speaking what he thinkes, or thinking ought that becomes a free man in Christ, he should maintaine such base shuffling apologies, as *Valentian* and *Belarmine* have made for the former illiterate decree, (which sought to cover one ° absurdity in speech with

° For by the literall and ordinary sense of the words, faith should be no part of grace.

with two impious oversights in religion) but as probable. The Apology before alleaged was [That faith might be true, though dead; as a body though deprived of life is a true body] a carcasse rather, no body organicall, or apt to be informed by the sensitive soule, though really present. No more doth this faith whereof they speake, containe life or grace potentially in it, both must be created anew, ere the party in whom it is found, bee a true member of Christs mysticall body. For such is the nature of *that faith, which the Roman Catholick makes the ground of his best hopes*, that a Friers hood, though unlined, would do his body more good in his sicknesse, then it can doe his soule at the houre of death. Thus much of true faith and the errors concerning the Nature of it. It remaines we intreate of misperswasions concerning the possession or presence of it, with the right use of it and other spirituall graces that attend it.

Cap. I I

The first that faith should bee dead & yet true: the second that faith truly dead whilst so remaining, should give life unto a Christian. I think it would be a matter very hard for the Iesuite to finde more gross absurdities in so few words in the simplest writer of this age

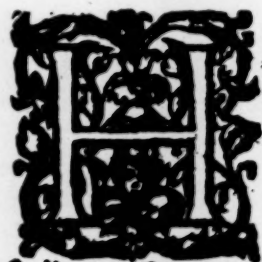


## SECTION. 2.

Of immature perswasions concerning mens present estate in grace, with the meanes to rectifie or prevent them.

## CHAP. XII.

*The generall heads or springs of hypocriticall perswasions, with brieve rules for their prevention.*



Appy were we whom God hath appointed to sow good seede in others harts, because not altogether without hope to see some fruits of our labours, if this censorious age would permit us to strike as freely at the rootes of *Atheism*, *infidelity* or *hypocrisie*; as it is ready to censure Atheists, Infidels, Hereticks, or Hypocrites. To me it hath often seemed a question very doubtfull, but farre above my capacity to determine, whether such

as revolt from the orthodoxall Church, upon observation of monstrous dissonancy betweene the truthes professed in it and the professors lives or resolutions; be in case better or worse then such as embrace true religion upon no better grounds, then they or their confederates oppugne it. Thus much the word of God will warrant, that the portion of hypocrites shall be the bitterest in the life to come. And yet *hypocrisie*, if it be of that stamp, which our Saviour so much condemnes, is alwaies moulded in that deepe notice or strong perswasion, which men have of their owne love, & others opposition unto divine truthes; of their owne diligence, and others negligence in performance of sundry duties expressly required by Gods law. And this is a miserie of miseries peculiar to the hypocrite: that, whereas the height of others impiety ariseth from their opposing the way of truth and godlinesse; this monster, the more he detests falsehood and error, or the impietie, whether of others practices or opinions, the more still he increaseth his owne corruption, and warres unwittingly against his owne soule. For seeing love to himselfe, *indulgence* to his deare affections, or carnall glorying in prerogatives, perhaps spirituall; is the common roote, as well of his imaginary love unto such points of truth as have some kinde of conjunction with his humours, as of the detestation he beares to others obliquities, that in life or profession ill consort with him; the oftener he lookes, either on their knowne transgressions, or his owne precise observance of such duties as  
by



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by nature he is addicted, or otherwise accustomed to; by both meanes he more pampers and nourishes that vicious habit, whence the forementioned bad fruites did grow. And thus at length by using the help of strong, but impure, unruly affections, to abandon particular errors, hee overthrowes his owne soule; as the ancient inhabitants of this land did their state, by using the *Saxons* aide to drive out the *Picts*.

2. After this manner the *Jew* by nursing a loathsome conceit of *Publicans* & open sinners dissolute-nesse, not tyed unto so much as any solemne acknowledgement of their misdeeds, or set forme of repentance; tooke a surfet of those outward ceremonies which God had ordained as sauces to sharpen, not as foode to satiate his appetite of saving health. Other-whiles fiercely bending his indignation against the idolatrie of the heathen, by too much depression or debasement of their folly, he sublimated his owne naturall inclination unto pride and haughtinesse, into presumptuous boasting in the purity of that law, which God had given him by *Moses*. Whence in the fulnesse of time, sprung an irreconcilable hatred of the long expected *Messias*; desperate contempt of his Gospell, and wilfull refusall of salvation preached in his name. But howsoever the deadlinesse of this disease was most conspicuous in the fall of Gods chosen people, whom wee may without suspition of slander (seeing the holy Ghost hath written the observation,) safely charge with the infection: yet the danger of it, amongst all professors

fessors of true religion throughout every age and  
 nation, continues the same, as hauing a perpetu-  
 all cause in nature. For whether wee speake of  
 contraries morall or physicall, the enmitie of the  
*extremes* is alwaies greater, then betwixt them &  
 the *meane*; from which they alwaies so much fur-  
 ther decline, as they more eagerly entend their  
 force each against other. The greater strength that  
 heate and cold from their vicinity gather, (whe-  
 ther by mutuall irritation, or a secret kinde of  
 daring each other to combate, or by a stricter u-  
 nition of the materiall parts, wherein their forces  
 lodge,) the more both disagree with the luke-  
 warme temper. The more likewise the *prodigall*  
 detests the *niggards* maners, or the niggard his;  
 the farther both roave, (the one over, the other  
 short) from that mark whereat they ayme, but  
 which truly liberality onely hits. And as the mu-  
 tuall discord of *extremes*, grows greater by the  
 increase of their severall strengths; so the hastie,  
 or violent introduction of the one into a subject  
 capable of both, makes waie for the others en-  
 tertainment, and excludes the meane, which  
 findes no entrance but where it is ushered by mo-  
 deration. So water, too much or too violently  
 heated, is more apt to freeze then to retaine the  
 middle temper. Young *prodigalls*, we often see,  
 turne old *niggards*, seldome liberall, unlesse their  
 education have been exceeding good, their natu-  
 ral discretion extraordinary, or the seeds of vertue  
 in them very strong. And what more usuall, then  
 for a *niggards* fealt (because not agreeable to his  
 ordinary

Sect. 2. ordinary disposition, ) to smell of waste and prodigality ? Buzzards, by naturall constitution, through extremity enforced to take heart & turne againe, overrunning valour, boisterously rush into fury. And desperate hotshots, once made to feele the smart of their folly, become afterwards basely timorous. The *Cynick* could spurne at his fellow Philosophers pride, but so, as his scornfull heeles did bewray his preposterously proud ambitious heart.

3. Are these observations true in works of nature, or morall affections onely, and not in persuasions of religion ? Yes even in these also : for hath not the untimely heat of indiscreet precisenesse, disposed sundry in our daies to freeze the sooner in the dregs of Popery ? Have not others mounted so high in groundlesse and presumptuous confidence, that their sudden fall hath made them sink ( for any help man could afford, ) without recovery into the very fuds of melancholy & desperation ? Others, upon a dislike of their former hot enforced zeale, have changed their wonted confidence into carelesnesse, and become open professors of licentiousnesse ; like the possessed childe in the <sup>a</sup> Gospell, falling sometimes into the fire, sometimes into the contrary element. And experience proves it so common a thing for *young Saints* ( such I meane as affect to bee ripe in holinesse, ere well growne in ordinary discretion or common honesty ) to proove old *devils* ; that the bent of nature unseasonably or too much curbed in the parents, doth oftentimes burst out in the unbridled

a Mat. 17.  
15.

bridled affections of their children.

4. The reason of the experiments, whether in nature, morality, or religion, is as perspicuous, as they are true. For contrary extremes alwaies spring from one roote : and though the natures, wherein they are, be much different in respect of their masse or substance; yet the forme of contrariety is the same, even in materiall and immateriall entities, consisting in an incompetiblenesse between the actuall motions of two opposite inclinations, both in a subject capable of both, so fastened in one center, that the depression of the one is the elevation of the other. Whence it is, that the violent or intensive agitation of the one, once come to the point of reflexion, breeds a like motion in the other, as the sharper frost by night makes more slippery wayes by day; softest waies in moist winters, surbeate the forest in dry Summers : the farther or swifter wee move one part of a balance one way, the farther and swifter it moves it selfe towards the opposite point at the rebound.

Thus many by an eager depulsion of knowne errors or impieties, losing their naturall station; are carried about by their violent revolution, and as it were, cast round *motu raptus* unto the point from which they sought, and at the first seemed directly to flie, as the sunne by speedy course unto the West, comes quicklier back unto the East, from which it diverted. Instances to this purpose, in other meditations; were taken from such in our times, as from a passionate, humorous, Cynicall spurning at *monkish* practices & Popish customes,

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have



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have throwen themselves off the shoare into the whirlepoole, which finally sinks them in the very dregs of that error wherein the others are drowned. The very selfe same superstitious or magicall conceipt that the one hath of his beads and crosses, the other feeds by precise hearing sermons, and loathsome abuse of the word of life upon every secular or triviall occasion, as if he were bound to utter a set number of sentences in Scripture phrase every day. This circular course, errors continually keepe in *moralities*; unlesse our desires be kept under by reason: & so they do in *divinity*, unlesse directed and moderated by faith, not only in the right choise of objects, but also in the manner of their prosecution. For where affections, which alwaies either ebbe and flow as the Sea, or change as the Moone, are chiefe managers of either businesse: the humane soule, which should be compact within it selfe, and exactly sphericall, becomes exorbitant in its inclinations, and is turned round by alteration of objects, as the wheele is by the streame; sometimes held as it were in a back water by a reciprocall check of unconstant turbulent passions or exestuations. Or though the same affection should continue still prædominant, yet is it apt to be impelled, and impell the soule contrary waies, from contrariety of objects presented, or divers references unto objects in themselves the same.

5. The rules which these observations yeeld for rectifying our perswasions in matters of religion, or trying the sincerity or strength of our faith, are

are especially two, The first, To be as observant upon what motive we dislike or hate any opinion or practise, as what the opinion or practise is which we judge worthy of hate; alwaies assured that the extremity of hatred to heresie, impiety, or infidelity can afford us no better assurance of our piety, soundnesse or true zeale unto the truth, then these or like collections do of certainty unto right examiners of arguments: [*This man detests niggardnesse, and that cowardise: therefore the one is liberall, the other valourous.*] Our hate to falsehood or impieties may as well spring from corrupt affection, as from sincere love to truth or goodnesse. The second rule is, as diligently to examine our consciences, upon what grounds we imbrace a truth knowne, as we are desirous to know it; that we measure not our assent unto the Gospell by our affection to some one or few points contained in it, or some degrees of truth contained in them. For the *meane*, in that it is contrary unto al, must needs have some affinity with every extreme; warmth could not disagree from cold, but by agreeing in part with heat. The prodigall is like the liberall in that he is bountifull: so is the niggard in that he is not lavish. Both of them would well agree with Him in discourse, so long as he added no definite quantitie to his rules or propositions, but indefinitely commended bounty to the one, and thrift to the other. The truth which in it selfe is but one, if we apply it to severall parts or divers degrees of the same object indefinitely taken; may have partiall agreement with any affection. And so a.

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<sup>a</sup> Job. 5.Sect. 3. Sect.  
3. cap. 8.<sup>b</sup> John 6.  
14. 15.

gaine, may one and the same temper or constitution of minde include a love or good affection to truth indefinitely considered, and an hate unto it as intire, or as it is referred unto the end whereto both it and our desires should be proportioned. So the *Jews*, seeing our Saviour feed five thousand men with five barley loaves and two fishes, <sup>a</sup> said, *Of a truth this is the Prophet that should come into the world.* The confession it selfe was orthodoxall and good, but conceived from a false and dangerous motive: they expected that great Prophet should be a glorious King, able to wreak their malice upon the nations. And from this present document they rightly gathered, our Saviour was able to maintaine an armie with lesse cost, then any earthly Prince or Monarch could. For he that of late with five barley loaves and two fishes, had fully satisfied five thousand men; might as easily feed five hundred thousand, if every one that had tasted of these, should but bring his loafe with him. Their next illation, wherein they overshoot the truth, unto which indefinitely considered they had subscribed, was to elect him for their King; which he perceiving <sup>b</sup> *Departed againe into a mountaine himselfe alone.* Though in a sort they beleevd in his name, yet he thought it not safe to commit himselfe into their hands; whose forwardnesse once crost in this project, he knew would prove the same that his Countrymens of *Nazareth* had beene, to attempt some mischief against his persō. The more gloriously they conceived of him whilest apprehended as a furtherer of these

these proud hopes, the more despitefully they had entreated him after manifestation of his dislike unto their purpose. And this very temper, which was the onely ground of their *Assent* unto the former truth, was in his sight the maine obstacle to all true beliefe; because in this, they sought but to honour him and bee honoured by him with that honor which one man may bestow upon another, not with that which commeth of God alone. He that would have pusht these ambitious propensions forward, or undertaken their conduct against the nations; might have commaunded them to have thrown themselves headlong from the top of that steepe hill, from which the *Nazarites* would have cast him. For unto <sup>a</sup> such practices, false Prophets, that come in their owne name, giving and taking honor one of another, did after his death perswade this people. Even whiles the act of their imaginary love unto the great Prophet seemed most fervent, their temper was as hatefull to him as theirs that wished his blood might be upon them: for it was but one and the same in both. Only with these mens affections mentioned in the sixth of *Iohn*, the apprehension of his miracles had conjunction for a time, but opposition with all at his passion, when they saw all his workes and doctrine tend to an end quite contrary, unto that whereupon their desires were set, even to the utter debasement of their lofty proud imaginations.

6. As well those *Jews* that crucified our Lord and Saviour, as the heathens that persecuted his followers unto death, we often accuse of deadly



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malice and indite of murther more then wilfull; unto which crimes every Christian must by his faith acknowledge them guilty in the highest degree. But our hate to such, as hated our Redeemer, may (as the Psalmist speaks) be perfect and unfained, and yet not prove our love towards him to be such. And yet the only measure most men use for notifying the falsesse of their beliefe, is this supposed love they beare unto their Saviour: which if in many it be but imaginary or swimme onely in the braine, whilest reall hatred of his will revealed, no lesse offensive to him then the despite of *Jews* or heathens, lodge in their hearts or beare rule in their affections; their faith must needs be but a fancie, onely serving to leaven their naturall infidelitie with pharisaicall hypocrisie. To begin with the Gentile:

## CHAP. XIII.

*That our Assent unto the first principles of christianitie by profession of which, the faith of auncient Christians was usually tried; may be, to our owne apprehension, exceeding strong, and yet our beliefe in Christ no better then the heathens that oppugned them: that it is a matter of more difficulty to be a true Christian now, then in the Primitive Church; did we rightly examine the strength of our faith not by such points as theirs was tried, but by resisting popular customes or resolutions of our times, as fully opposite to the most essentiall and utmost, as Idolatrie is to the remote or generall differences of Christian faith.*



*Akeno thought (sayth our Saviour) saying, what shall we eate? or what shall we drink? or wherewith shall wee be cloathed? (for after all these things seeke the Gentiles;) for your heavenly father knoweth that yee have need of all these things. To think the wisdom of God should in these words Oratour-like make use of his auditours detestable hatred towards the uncircumcised, as an argument to dissuadethem from such heathenish resolutions as were disagreeable to their calling; would be a glosse plausible perhaps to flesh and blood, easie in this case to be thus far perswaded. But who so is better acquainted with his Masters usual method, will quickly observe his further purpose, to give*

*Mat. 5. 31.  
32.*

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us in this short instance these or the like *maxims* of life : *That* profession of truth without conformable practice, though in matters most difficult, makes circumcision become uncircumcision: *That* to put on the name or title of his Disciples, not shaking off those resolutions which had surpris'd the heathen, as heathē, that is men without knowledge of the true God or reliance on his providence; is but to cloath our selves with the leaves and bark of the true Vine, being full within of such sap as at the best can bring forth but wilde grapes. And if most of them which had beene continuall auditors of *Moses* law, trained up in *Jewish* discipline, were, untill they learned to live according to this rule, altogether as bad as the Gentiles: what reason have we to hope the carelesse education of moderne Christians should make them better? Besides outward appearance (which without internall integrity correspondent, is meere hypocrisie,) ods we shall find none at all between our selves and the *Gentiles*, of whom our Saviour speaks; if we unpartially consider [The *usuall* grounds and motives whereupon we embrace his Gospel,] or [The *unconsonant practises* or resolutions wherewith we continually match the profession of it] or lastly, which is the very life and spirit of *Gentilisme* [Our *diffidence* unto Gods providence for redressing the disorders of his Church.]

2. What were the reasons, may we think, which so long withheld the auntient heathen from profession of Christianitie? Was the doctrine of the Gospell lesse probable in their time, then in ours?

No :

No: as God, so his word is still the same, alwaies alike true, because alwaies most true. Were the people of those Countries, wherein it was first preached, lesse docile by nature, then we are? Rather generally more witty and capable of any other lore; such especially, as were most averse from the truth which we now professe. The consonancy of their morall precepts with the sacred rules of the law, the Prophets, and Euangelists, was such; that had they conversed with our Saviour, and seene his doctrine so truly acted in his life, they could not, without contradiction of their owne principles, but have admired his wisdom and magnified his constant unaffected contempt of all applause from men, or of such vaine fashions or customes, as the gentry of that world highly esteemed, but these Philosophers usually derided: but not without just suspicion of sinister or preposterous desires of catching that glory at the rebound, which they seemed to neglect while it naturally fell into their hands, or moved it selfe directly towards them; as if they had held the stealth or underhand receipt of it more lawfull or pleasant, then the purchase of it in the open market. Was his Gospell lesse powerfully preached in their dayes then now it is? No: his Apostles and their associates were indued with farre more excellent gifts (of tongues, of miracles, of prophecyng, &c.) for manifesting the power of it to naturall men, then any Preacher this day living is. And what then could prejudice either them or their doctrine? *First*, and principally, their low estate: whose poverty



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poverty, according to the fashion then most followed, did ill besee me any attempt of innovation or alteration; especially of such rites and practises as had been first authorized by men of gravitie, place, and great judgement, countenanced by antiquitie, confirmed by joynt consent of all, and custome never interrupted. Philosophers thought it a disparagement to their wit, states-men and magistrates to their wisdom and experience, inferior professors losse of their studies, corporations disadvantageable to their trades or private labours; to receive new laws from forrainers of presence and estate so meane. And albeit the integritie of Christians lives and conversation was such, that no penalties inflicted, or statutes enacted against offenders for publique good, could take hold of them: yet because their sacred rites & profession were incompatible with authorized idolatrous practises, and held as cases omitted by their law-givers; the great *Pharohs* of those times invented new exactions and oppressions to stint the increase of Gods children, and make the profession of Christianitie ignominious and odious even to babes and sucklings; who nuzzled up in this prejudice, conceived hatred against CHRIST ere they knew, what manner of man he had been, & detested the very name of his Gospell, altogether ignorant what it meant. That the cause of Christians had never come to indifferent hearing, that their persons were condemned for their profession, ere their lives were examined; is too apparent, in that, such of the heathen as had just reason

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to have noted a manifest difference or opposition, had observed none betweene them and the Iews. They adjudged the one liable to the others faults (if faults they were, which they so much disliked in the Iew;) as honest and religious men, especially if poore, even all that make a conscience of their wayes; have in these daies much adoe, to bee absolved from disgraceful censures of *Puritanisme* and *Anabaptisme*: as if because they share with the favourers or authors of these sects in zealous profession of the truth, they should therefore with losse of their estimation, help to pay such arrerages as the Christian world may justly exact of the other for their hypocrisie.

But since Kings and Queenes have vouchsafed to be nursing fathers and nursing mothers to the Church; since the titles of *custos utriusque tabulae*, *defensor fidei*, *Rex Christianissimus* or *Catholicus*, have beene accounted as fairest imbellishments in the inscriptions of greatest *Casars*, like precious pearls in their crowns, or costly iewels in their diadems; Gods messengers, have by publik authority, been not only permitted, but enjoyned to preach, and the people with reverence, to heare the glad tidings of the Gospell, as the royall embassage of the King of kings; Pastours strictly commaunded to exhibite, the flock to receive Christian Sacraments in honorable memory of **CHRIST** their Institutour, and signe of loyall submission to his royall hefts. So have the laws of every Christian nation, since this change, inflicted disgracefull punishments on such as shall vilifie

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life and contemne these or other sacred rites. Whence, the very name of an *Atheist* or *Infidell* is become as odious unto Christian children, as the name of a *Christian* was amongst the heathen, or a *Coward* at this day is amongst soldiers. Hence, as every one almost is willing to perswade himselfe that he is as good a man as the best, because it is a fowle disgrace to be reputed a dastard, ; so most believe they love Christ, and rightly believe in his name ; because it is so great a shame and ignominie amongst men, at least of better sort in Christian states, to bee ranked amongst *Atheists*, *Infidels* or *Apostates*. Thus, from one and the same secret working of corrupted nature, seeking to expell the poison of secular disgrace at contrarie or opposite emunctories, the antient heathens were brought to hate, wee to love Christ and his Gospell before we knew them: and yet it is certaine, that hee, which either hates or loves any mans person, maners, or doctrine, before he know them, doth love or hate hee knowes not whom nor upon what occasions.

4. Many resolute spirits there be in this kingdom, who if they should in places of indifferency heare a *Turk* preferre *Mahomet*, and the *Musselman* before Christ and the Christian religion ; would swagger with him as sternly, as if he had spoken against *Tobacco*, given him the lie, or called him *Coward*: and yet perhappes more offend CHRIST in maintaining, then the other in occasioning the quarell. To such as looke upon the professors themselves, or measure their goodnesse by their  
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locall vicinity unto truth, there is great difference in shew; none in substance to such as observe the identitie of their motives to embrace opposit religions. He that should a farre off see three men of equall stature walking together, the first in the ordinarie path, the second on a bench twelve inches higher, the third in an alley as much below it; not acquainted with the advantage or disadvantage of ground which one had of another, would think there were great difference in their height, which notwithstanding would be the same if they changed walks, or none at all if they stood all upon one level. If wee thus compare the *Turk*, and the *Neutralist*, and such as professe great zeale to Christian religion, considered onely in the generall, negligent in performance of particular necessarie duties; one seems to come much nearer Christ then the other: yet, the *Turk*, though destitute of any inherent grace, without any renovation of minde, onely brought up according to our countrey laws, altogether ignorant of his fathers house or profession, would shew as great love to Christian religion as the former professor did: & he, though christened in our Church, brought up in *Turkey*, knowing nor suspecting nothing to the contrarie, but that he was by descent and progeny a *Turk*, would be as peremptory for the defence of *Mahomet*: or both brought up in places permitting *Neutrallitie*, or free choise of religion, would bee as indifferent for the one as for the other. All the differences betwixt them, is in the laws or customes of their countreies, none in the  
internall



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internall constitution or qualification of their soules, which, though one and the same, may incline the heart of the *Jew*, the *Turk*, the *Papist* and the *Protestant*, alike firmly to embrace the religion wherein each hath beene brought up, and prosecute contrary objects with equall strength of the same corrupt desires. Nor doth the truth or excellency of the object justifie, but rather condẽre such as professe it of hypocrisie; unlesse it imprint a lively character of its goodnesse upon his heart, unlesse the force & vertue of it be diffused through his best faculties, and manifest it selfe in his life & conversation. To be brought up in a Princes court, daily conversing with men of excellent behaviour, speech and complement, and still to retaine a Clownish language, rude affections, and servile conditions; doth argue a nature more agrest, then the same qualities would in such as had all their life time followed the plough. But for a professed Christian to fix such base or slothfull desires on these objects of life, as the *Turk* doth on *Mahomet*, or worldlings on their commodities; is just as if a Husbandman should offer a Jeweller as many graines of barley, as his iewell weighed. This rule is generall without exception, that whosoever loves Christ, either for feare of disgrace, love of honour, neighbourhood, or desire of conformity with others; would revolt from him, if his countrey laws, or custome should change: for he loves *these* commodities or contentments, not *him*. From these deductions we may gather, the hate which most Heathens, Turks and Infidels, and the

the love which vulgar Christians beare to Christ, to be of value equal, were both unpartially weighed. For which of us will give a pin to chose betwixt his enmity, that hates to day, as ready to love tomorrow; and his friendship that loves to day, but would be as forward to hate to morrow, if any new occasions or provocations should be presented. Seeing then, generall or confused notions of great affection unto Christ, can bee no argument of true faith, but rather usuall introductions to hypocrisie; it remaines wee seeke some better triall.

5. And for our better speed, let vs begin this search with serious deprecatio of such bewitching thoughts as are apt to surprise soules much addicted to their ease, and make them dreame the first professors of Christianity were so long to wrestle with flesh and bloud, and to indure a warre so lingring and terrible with powers and principalities, that we, their successors, might enjoy such peace and ease as their persecutors did; or to bee able to hold such a hard hand over Christs enemies, as these have done over his friends: as if the former contention had bin only for earthly sovereignty, security from danger, or immunity from vexation. Christ came not to send such peace into the world, but rather to continue the warre, then kindled to the worlds end. And every faithfull soule must in one kinde of service or other, make accompt to abide her fiery triall, and approve her selfe a true consort to the Bridegroom her head, in the afflictions she sustained on earth, ere  
her

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her nuptiall triumphs be celebrated in heaven. The exiled Poets words unto his trusty wife (*commutatis commutandis*) may be a fit posie for the Spouses wedding ring:

\* Ovidius  
lib. 5. Trist.  
Eleg. 15.

\* *Esse bonam facile est, ubi quod vetat esse,  
remotum est;  
Et nihil officijs, nupta, quod obstat, habet.  
Cum Deus intonuit, non se subducere nimbo;  
Id demum est pietas, id socialis amor.*

An easie matter to bee good,  
whiles will thereto is not withstood;  
Whilest no temptation doth befall,  
which from her charge my Spouse might  
But Souldier-like to bide the shower, (call.  
while *Casars* frowne and heavens do  
Lo this is that true sociall love, (loure;  
which best becomes my fairest Dove.

The perpetuity of these trutthes [ *That* the world, as it is usually taken for the greater part of men, or for the wealthier, or more potent, is continually set on wickednesse, growing rather worse then better by long continuance: *that* the reward prepared for the faithfull now living, and such as have been persecuted in former times, is one and the same: *That* God is no acceptor of persons, times, or nations, ] might give us the reason of that conclusion, whose truth experience will easily teach the observant, [ *That* it is a matter at all times much-what alike hard, to be a Christian in sincerity

rity of heart; although by alteration of laws and cultomes, change of earthly powers, aspects and other innovations, which the revolutions of time bring forth; such points of Christianity as unto the ancient have beene most hard and dangerous, become to others most safe and easie; and contrariwise such as were to them most easie, become most hard and dangerous unto us.

To be a *Christian in heart* and conscience, was more safe and easie in the primitive Church, then to be one in name or profession. The same strength of faith which armed them with resolution to breake through the very first rancks, did fully enable them to passe through all the pikes which the Devill, the world or flesh could pitch against them. The very name of a *Christian* was charged with all the odious imputations or disgraces others could invent, as most distastfull to flesh and blood: it exposed the good name of true professors to reproach and infamie, it marked their bodies unto butcherie, and signed their lands and possessions to confiscation and spoile: and what is it besides the feare of those inconyeniencies, or love of contrary contentments, that unto this day hinders any man from being entirely such in all his deeds and actions, as he makes shew of in profession? But now the front of that maine battaile which onely was terrible unto them, is wholly turned in shew for us. To be a *Christian outwardly* is not onely a matter of no difficulty, but not to be one, so farre at least, is both dangerous and disgracefull. Yet such is the cunning of the worlds



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great Generall, that even in this respect to be entire Christians inwardly and in syncerity of heart, becomes oft-times altogether as hard for us, as it was for our predecessors to make profession of Christianity: they were placed before the pikes, and we betwixt them. For the title becomming once generally glorious and common to all; the wise men after the flesh, the mighty and noble, which before oppugned our calling, will now be principall sharers in the glory of it, and think it no small disparagement to their dignities, not to be arbitrators of others demeanures or resolutions in particular busineses or duties subordinate to the generall fundamentall principles of *this royall profession*. Hence many of us, that seeke to be Christians in truth and deed, become obnoxious to that distraction of minde, from which the primitive professors were free. They suspected the customes or fashions of the world, were not tempted with them to do ought that might seeme prejudiciall to practise of duties enjoyed by Gods law, or unto any particular rule or precept of their Saviour. If any doubt did arise about matters of opinion in religion, they used the judgments of such as were most spiritually minded, and of knowne skill in such busineses. <sup>d</sup> Even matters of civill wrong they might not try before the wicked and ungodly. But now to repute any professing the name of Christ, enjoying great place in Church or common wealth for such, is a slander, and may bring even Gods messengers themselves within the compas of *Scandalum Magn-*

d 1 Cor. 6.  
1, 2, &c.

*natum* :

*natum* : to dissent from them in opinions, or disallow their practise by profession of contrary resolution, is though in a lower degree, very dangerous. Whence, with most moderne Christians it is oft so in cases of conscience, as it would be with those Artits, that having learned Philosophicall rudiments, or some naturall experiments of others, should still be subject to their authority for deduction of particular conclusions or Corollaries, whereto perhaps their skill in logicall argumentations doth better enable themselves. The examples of great men often allure and embolden us, their exhortations or injunctions often impell us to goe; though not expressly against our conscience, (for these usually yeeld unwittingly to temptations,) yet directly against such sacred rules as should commaund our consciences, and would easily have wonne our Assent unto them, before any authority or power of man, had we lived in those times wherein <sup>a</sup> *the rich did blaspheme the worthy name after which we were named, and drew the professors of it before the seats of judgement.* It is alwaies more easie for a resolut spirit, to resist the despitefull oppositions of open though potent enemies; then for an ingenuous minde to avoide the snares of seeming friends, especially if set by his betters in the same profession: and yet ingenuous resolution in all causes good and honest, is the true edge and temper of a faithfull Christian. None thus qualified, but will more seare the censure of such as are by his countrey laws and Christian constitutions his lawful Superiours, then the

<sup>a</sup> James 2.6

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curfes or *Anathemae*s of an Alien, though a Monarch, and able to do him greater bodily mischief. To give others warning of the particular snares, wherein they are most likely to fall, is above my capacity, without my experience, and ill befeeming my place. God grant that I may avoid such as are most incident to my calling: it must suffice to touch the most generall or transcendent.

6. The originall of most temptations in this kinde, is a secret presumption, which in some breeds an expresse opinion, in others onely practises thereto consequent; that the received laws or customes of common weales anciently Christian, are rather grounded upon the Law of God, then contradictorie to any part thereof, or apt to undermine it. This presumption indefinitely taken is most true, but universally, false and dangerous; howbeit many upon this implicit perswasion, that as their countrey Lawes and ordinances, so their obedience unto the are warranted by Gods word, think it sufficient to examine their lives and actions by the consequent, not necessary to compare them immediately with particular rules of life. And thus by taking an universall liberty from an indefinite warrant, they become often *non conformitants* to Christ by fashioning themselves continually to the Christian world. He that will observantly peruse ancient records concerning the maner, how profession of Christianity was first authorized, or the Gospell publicely planted in these Nations, in which it now especially

pecially flourisheth; will quickly informe himselfe, that the strength of secular powers before predominant, was alwaies readier to root out <sup>b</sup> heresies, or quell errors in speculative points of Religion, then to infringe any popular custome or repeale Laws beneficiall to publik treasuries or private coffers, albeit they suckt the blood of the poore, or to abandon rites or fashions much applauded by brave spirits, or in themselves pleasant to flesh and blood, though deadly as poyson to new men in Christ, though apt to blast the fruites of faith, and obstupifie all sense or motion of the spirit. The religious and learned *Vives* out of *S. Austine* hath observed, that customes permitted or authorised by the papacie, did argue that religion to be but an imperfect mixture of Gentilisme and Christianity. His words are; \* *Austines* verdict is plaine enough, that many things are permitted by the ancient civill Roman Law, which are contrary to the Laws of God. This notwithstanding they admit not, who whilst they labour to wed Gentilisme with Christianitie, both being corrupted, neither able to brooke the other as consort, retaine neither Gentilisme nor Christianisme.

7. No commonwealth almost in Europe, but more or lesse participates of this fault. No kingdom wherein either laws, or customes received by tacite consent æquivalent to laws, do not either

<sup>b</sup> Ch. 6.

\* Nam con-  
cubina &  
pelles non  
sunt prohi-  
bitæ; quem-  
admodum ex  
legibus de  
Concubina-  
rijs ostendi-  
tur, lib. Di-  
gestorum. 25  
Satis aperte  
Augustinus  
testatur esse  
jura civili  
vetere Ro-  
mano multa

permissa, quæ sunt contraria legibus divinis. Hoc ipsi nolunt, qui dum gentilitatem conjungere & coaptare Christianismo laborant, corrupto utroque & alterius impatiens, nec gentilitatem nec Christianismum retinent. L. *Vives* in hæc verba *August.* de Civitate Dei ad Marcell. lib. 14 ca. 18. [Cum] priorum terrena civitas licitam turpitudinem fecit ]



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allow or not discountenance such practices and resolutions, as flesh & blood are apt to follow, yea to glorie in; though as directly opposit to the nature & complet essence of Christiā faith, (as it hath beene out of Scriptures explicated,) as heathenish rites or laws enacted by Rōman Emperors against Christians, were to the generall heads or articles of beliefe, or to the profession of Christianity. And to abandon fellowship with these unfruitfull workes of darknesse, much more to reprove the offenders, or men in authority, through whose negligence or connivence these snares lie open to catch the simple; would certainly procure disgrace from the one, if not danger from the other, as great as the first propagators of the Gospell amongst the Gentiles were exposed unto, by disswading from Idolatrie. Notwithstanding if we would not content our selves with the bare name or title of Christianity, either not regarding the principall duties thereto belonging, or not considering how *faith* by revolution of times, alteration of public constitutions and customes (like epidemicall diseases,) prævalent by course or turnes, doth change its aspect from such points as it was sometimes most immediately and directly set upon, unto others of greater use for keeping our hearts upright in the midst of the crooked generation wherein we live; a little observation would serve to rectifie our irregular thoughts, and fully instruct us, that our triall whether we be ashamed of Christ and his Gospell before men, doth as immediately lie upon our approbation or reprov-  
such

such popular fashions or practices of our times (whether by speech or other significations of our affection publike or private, according as our calling is) as the auncient professors did upon their consenting or denying to burne incense to heathē Idols, to adore Cæsars image, to revile Christ, or revoke their calling. I speake not of customes or prescriptions in cases of lands, goods, or worldly commodities. For though these and the like unwritten traditions be like nets which may be opened or drawne at some mens pleasures to others great losse and grievances, yet these, if borne with patience, make a man never a whit the poorer but rather richer in faith. Albeit he that resolves to use all advantage of humane Laws he can take in such matters against his brother, might as well forswear the Gospell. But my purpose is briefly to touch some few resolutions, either approved by joint consent of men (as the world entiles them, because her children) of best fashion, for noble and herōicall, or practices patronized by the multitude of practitioners, or example of some men famous in civill estimation.

8. To begin with *Gentilitie* taken according to the vulgar and most plausible notion; it retaines the substance of *Gentilisme* with a light tincture of *Christianity*. (To omit unnecessary cost in apparell, whereby forraigns are enriched, our native countrey impoverished, and the poore in it oppressed) : To spend more in one feast or banquet, then would relieve the necessities of many miserable, pined, impotent creatures (daily presented

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a Luke 14.

12, 13, 14.

to their eies) for more months then the parties entertained are in number ; is an ordinary practice of this profession, much affected by many, even by such as have lived sometimes of almes, but are desirous to transforme themselves into another shape by following fashions most applauded of their betters. And yet what resolution could be more flatly contradictorie then this is, to that precept of our Saviour, *a When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee againe, and a recompense bee made thee. But when thou makest a feast, call the poore, the maimed, the lame, the blinde. And thou shalt be blessed; for they cannot recompense thee. For thou shalt be recompensed at the resurrection of the just.* Here then is one especiall point of trying their faith, whō God hath blessed with store and plenty, if they can assent to this commaundement as true and good, and delight in the practice of it, whiles it comes in competition with the contrary custome so much followed and applauded by men of best place and reckoning in the worlds judgement. For, seeing the good we have done or left undone to such silly ones, as Christ here commends unto our care, must be the measure of our faith or infidelity, of our love or neglect of him in that day of finall accompts; indulgent or remorselesse continuance of contrary practices wil the argue as formall a denial of him, & as dānable shame of his Gospell, as if with *Peter* we had said, *We know not the man*, or, *Wee like the Alcaron better then his testament*, because  
 Mahomet

Mahomet was a good fellow, and loved feasting.

9. Not to be sensible of every wrong, or not forward to wipe off the least aspersi<sup>o</sup>n of disgrace, though with their owne or others blood, is held the onely badge of a brave and resolut minde. On the contrary, to seeke or tender Christian submission for wrongs done privately or publikly, before the Priest, or in the Church or congregation, is held as base and odious, as if a Souldier should seeke the peace of an old impotent woman, or as if a married man should proclaime himselfe cuckould at the market crosse. Yet what resolution could any heathen maintaine worse consorting with these precepts of our Saviour, without whose observance his death and passion nothing profit us, and even our praiers for mercy become provocative of his fathers vengeance: <sup>a</sup> *for he that turneth away his cares from hearing the Law, even his praiers shall be abominable.* Now it is a law for ever to be observed by every Christian. <sup>b</sup> *If thy brother trespassse against thee, go and tell him his fault betweene thee, and him alone. If he heare thee, thou hast won thy brother. But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses every word may be confirmed. And if he will not vouchsafe to heare them, tell it unto the Church; and if he refuse to heare the Church also, let him be unto thee as an heathen man, and a Publican.* So is that also elsewhere delivered, even where our assurance for obtaining what we pray for, seemes most ample; <sup>c</sup> *What things soever ye desire whē ye pray, believe that ye receive them, and ye shall have them.* And

when

<sup>a</sup> Pro. 28.9.

<sup>b</sup> Matb. 18.  
15, 16, 17.

<sup>c</sup> Mark. 11  
24.



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when ye stand praying forgive, if yee have ought against any : that your father also which is in heaven, may forgive you your trespasses.

The consideration of these and like injunctions of our Saviour, hath often made me wonder, in what forme their prayers, which present themselves in open field with purpose to revenge, or be the objects of revenge by killing or being killed, are conceived, or through whose mediation presented to their heavenly Father. But blessed bee the Lord our God, whose hand hath led our Sovereignes penne to dash the bloody lines of desperate challenges, for which even *Dracoes* laws had been too milde, and *Rhadamanthus* too meeke a Iudge. Lord, let thy Spirit alwaies enspire the heart of thine Anointed with like wisdom to discern, thy Angels assist him with power and courage to execute thy righteous judgements upon the proud and scornfull sinner, that measures the greatnesse of his spirit by his strength to breath out blasphemies, or seekes by clamorous noise of his audacious associates in unhallowed Ethnick resolutions, to drowne the soft and pleasant voice of thy beloved Sonne, to outcountenance or overaw his placid and gentle invitations to peace, humilitie, and meeknesse of spirit, by haughty, fierce, disdainful lookes, or any waies to crush and choak the vertue and efficacie of his Gospell by multitude of riches, friends or what soever other sinews of earthly potencie.

10. The best apologie most can make, either for indulgence to unsatiable vaste desires of gaine or honor,

honor, or dispensing with themselves for the use of sinister meanes for their accomplishment, is it not some branch of these generalls? *Others* have so done before us and will do after us. More are for us then against us, and these of better place & judgement: Why should wee be precise or singular to the prejudice of our betters? Yet if a man, without reference to this their present resolution, or further notification whereto his speeches tended, should directly ask them what way they thought those many wise, mighty, or noble men after the flesh did make choise of, or finally tooke: I am perswaded it would not bee replied they strove to enter in at the strait gate, being thus laden with sollicitous thoughts, or incumbered with vaine desires of earthly dignities, but rather held on the broad beaten way: and did not all the Gentiles run the same race? <sup>b</sup> Wherein then do they glorifie God more then these Heathen did? By taking his sonnes names upon them? Rather God herein glorifies them more then the other, and they must have their portion with the incredulous Jew, unlesse in workes, in lives and conversation they render praise, glory, and honour to their God, according to these prerogatives of their calling. What Law or statute, though either so good and commendable in it selfe, as to win voluntary observance of the well disposed, or exacting obedience of all subject to it upon the most strict and forcible termes the Law-giver could devise, (as under penalty of perjury, suplications in the bowels of Christ, adjurations by his

*b Hoc ad  
crimina no-  
stra addi-  
mus, ut cum  
in omnibus  
rei sumus, &  
etiam bonos  
nos & san-  
ctos esse cre-  
damus, ac sic  
in nobis  
cumulentur  
iniquitatis  
offensa, e-  
tiam pra-  
sumptione  
iustitiae. Sal-  
vianus li. 3.*

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his body and blood, or by our plea of mercie through them at his fathers hands) but may bee fowly prejudiced, if not inverted, by the oversight of predecessors, or long custome; at first usually in these cases begun either upon meere negligence in searching the truth; or connivence upon extraordinarie and speciall occasions at some particulars, (perhaps conceived as cases more then halfe omitted;) afterwards continued through ignorance of successors, but finally maintained for private advantages by wicked, cunning, or worldly policy: which is alwaies vigilant to defeate all solicitations for rectifying what hath been long amisse, or reexamining late practices by the Lawgivers, principall intent or meaning. The advise would either seeme too bitter or too light, if I should counsell the authors or chief abettors of these abuses, whether committed in Church or Common-wealth, to preferre a supplication with joynt consent unto the Almighty; that he would grant them his grace or continuance of his wonted favours, *non obstante precepto de votis Deo persolvendis*, or conceive such a formall *Palinodie* of their protestation made in baptisme, as *Stesicorus* did of his dispraise of *Helen*, turning every affirmative promise into a negative. And yet I dare not avouch ought to the contrary, but that it were much better finally to renounce the profession of Christianitie, then to retaine it without absolute renouncing of such resolutions. It is therefore our Saviours advise, not mine; *Either make the tree good, and his fruit good, or else make the tree evill, and the*

*the fruit evill.* Thus to professe CHRIST, entertaining strong conceits, and making profers of great love and loyall affection towards him, and yet bent in the meane time to do as most do, and follow the fashions of the world; is to walk with a heart and a heart, even that crookednesse of heart, which cannot be squared unto the streight-rule of life. Many enormities like to these mentioned, there be, sometimes secretly or unwittingly practised onely, otherwhiles openly avowed and maintained as lawfull; whose discovery or prosecution with such indignitie as befits them, I leave to the better experienced and more eloquent Pastors. Onely of this I would admonish them, that seeing the diseases are grievous and the Patients strong, it is not a milde and gentle medicine that can work their cure. Much better it were, that they endured the smart of our reproofes, though unpleasant for the present: then that they themselves when it shal come into their mindes to compare their resolutions and practices with their professions, either made in Baptisme, or renewed upon receiving the Sacrament of Christs body & blood; should out of the anguish of their soule, and grieve of conscience, take up more bitter complaints then *Iob* or *Jeremy* ever uttered: even to detest the memory of that day wherein it was said, *A soule is added to the Church*, or to curse the hands that brought them to the sacred laver, and lippes which there did promise or vow on their behalfe; or to wish hot scalding oile had beene powred upon their heads, instead of the water wherewith they



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they were besprinkled, or that their foreheads had beene branded with some stigmaticall mark, when signed they were with the Crosse, in token they should never bee ashamed to fight under Christs banner, from whose tents notwithstanding, their consciences witnesse they have beene continuall fugitives. Doubtlesse the water which putteth away the filth of the flesh, and is powred on us as a pledge of Gods speciall favour; unlesse by it the *conscience*, which makes request to God, be purified from these and the like dead works of heathenisme, will be a sore witnesse against us Christians, and will sollicit our deliverance over to the everlasting flame, wherein the hypocrit and the perjured shall above others bee alwaies melted, never purified.

a 2 Tim. 2. 21.

II. <sup>a</sup> *But if any man shall in this life purge himselfe from these, he shall be a vessell unto honour fit for every good work.* And God forbid we should take either any of these last mentioned, or fowler practices, for sure marks or signes of reprobation; into which estate men are not drawne so much by multitude of sinnes past, as by resolution to continue in them still; which oft-times might be broken off and saving Faith ingrafted in its place, did not the Physicians of mens soules or others in charity bound to attend their brethren in their sicknesse, give them for dead or past recovery before their time. In many appointed overseers of others, well reformed in life and conversation themselves; there is a branch of Ethnick incredulity or distrust of Gods providence, under whose

whose shelter the former weeds grow and prosper in inferiours. For whether from a positive error in opinion, that whatsoever comes not to passe, it was Gods will it should not come to passe, we gather, it is not his pleasure that things long amisse should be amended, or that the Christian world should grow better then it hath been, but rather worse and worse; or whether from a want of consideration, or apprehension of his peculiar assistance promised to such as are gathered together in his sonnes name, or perhaps by both meanes, so it usually comes to passe; that good motions, for reformation of whatsoever is amisse, are no sooner proposed, but the wiser or better experienced in the world men are, or would be thought, the readier they are to except, that the same or like hath beene before attempted by men of farre greater place, wisdom, and experience; and for us to seeke the establishment of what they upon better opportunity have given for lost and desperate, were to disparage their sufficiencie, and arrogat too much to our owne. Duties very acceptable unto God, and most necessary for time and place, I have knowne altogether neglected upon like suggestions; when as the voices of such as out of this politik humour did dash the motion; without any trouble, losse, & danger in the world unto themselves, without any contradiction or disturbance of other suffragants, might with the generall applause of all indifferently affected & the best contentment of the greater part to be reformed, have fully ratified what was proposed.

Thus

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b1. Joh. 4. 3.

Thus partly from a willingnesse to conforme our selves unto the world, partly from a perswasion that it is sufficient to reforme our selves, not necessary to seeke the reformation of others; wee canvase secretly for the Prince of darkenesse, and strengthen the faction of the world and flesh, seeking, as it were, a *maior* part to disanull the Apostles Canon as out of date in our daies, <sup>b</sup> *Greater is hee that is in us, then he that is in the world.* But had our predecessors beene daunted with such politik surmises or suspicions, Christianitie had never prevailed against Heathenisme; whose objections against it were the selfe same that our worldly wise men now bring against all attempts of reformation: *and because they are of the world, the world heareth them*, and being Professors in shew, they do deceive manie honestly minded.

12. Finally let the Christian Magistrates and Ministers pretend what other cause they list; from their ignorance of Gods mercie and goodnes, and want of faith it is (for the most part,) that the people are so bad, and have not that confidence in their God that they ought: but from an opinion in it selfe most true, that God in these daies usually works by ordinary meanes or second causes, wee come to relie more on the appearances wee see in them, then on his fidelity and truth that is invisible. Were we but as well acquainted with the fundamentall points of our profession, as other professors are with theirs, we might descric, that it was the politician that foolishly dreames he can mould states in his braine, and Paracelsus-like  
give

give life immortall to humane bodies politick ; which still spoiles the fashion of the Christian world by taking upon him to be a grand Physitian where he should be but Gods Apothecary, or to be architect or chiefe plotter of those edifices, wherein he should be but a labourer or hand-worker, continually expecting the direction and instruction of that Maister-builder, which laid the foundation in *Sion*. We our selves often know the matter or stufte whereon, as also the tooles where-with wee see Artificers worke; yet cannot learne their skill or cunning, but should be ill favoredly served if we tooke upon us to make those utensils our selves, which they doe for us. Thus albeit the instruments or inferiour agents which God vseth to effect his will, be conspicuous and apparent; his wisdom notwithstanding in their disposall or contrivance is incomprehensible to flesh and blood, and it is a madnesse to think the like secondary meanes should alwaies produce the same effects. But did the present dressers of Christs vineyard, first sincerely renouncing their owne, as firmly assent to the wisdom of God, as the first planters did unto his power in producing miracles ; they might see, though not so quickly, yet as certainly, fruits of their faith, not properly miraculous, but to the wisdom of the world, untill the event did worke the truth, altogether as strange and incredulous, as the others did. This part of the world, wherein we live with others adjoining, should in good time as much wonder at it selfe made Christian in heart and sincerity, not



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\* v. c. 27. §.

2

in name or title onely ; as it did at the suddaine change of long rooted Gentilisme into profession of Christianitie. But it is not every assent unto the wisdom of God, not every acknowledgement of his providence, or reliance thereon, which can draw downe these blessings from above upō our labours or consultations. Nor is it (as some have either erroneously taught, or others cōceived frō their writings,) the goodnes of the end wheron our intentions or desires are set, but the semblable grounds or like proportiō thereunto, which rightly distinguisheth them from heathen, naturall or merely moral, and denominates them truly good and religious.\* All wisdom or policy imploied in Christs cause or with intention of good unto his Church, is not truly Christian, but that onely which begins in the unfaigned feare of God, and is virtually moved in the strength and fervency of faithfull praiers for his direction and assistance, who thus sued unto, never failes to prosper the endeavours of men otherwise weak and simple; not at all or negligently consulted, alwaies delights to confound the wisdom of the wise, and bring to nought the Counsell of the crafty Politician, or mighty states-man. And these following are first principles or maxims of that faith, which primarily distinguisheth Christians inwardly from Christians outwardly, and the children of faithfull *Abraham* from the sonnes of the *Gentiles* amongst whom they live; *That* God oft-times suffers not matters of greatest use and publik consequence to be established by men of greatest place

" place, wisdom, or authority, lest the glory  
 " should be reputed theirs, not his: *That* hee oft-  
 " times heares not the fervēt publick praier of his  
 " servants at the first, second, third, or fourth time,  
 " to traine them unto constancie in praying, to  
 " teach them (as our Saviour intimates in the  
 " parable of the unrighteous Iudge) to be impor-  
 " tunate and constantly to expect the accomplish-  
 " ment of their desires, when meanes to effect it  
 " seeme most weake, and the manner most strange  
 " or incredulous to the world. These likewise  
 " are rules of everlasting truth, not proper to  
 " times primitive onely; *that* God chooseth the  
 " foolish things of the world to confound the  
 " wise, and the weake to overthrow the mighty;  
 " *That* he will not faile to make his name knowne  
 " among the Gentiles that put their whole trust  
 " in him, unto the worlds end, by such extraordi-  
 " nary manifestation of his hand working in their  
 " enterprises, as he useth not amongst Iews,  
 " Turks, or Infidels, unlesse to their harme for  
 " Christians good. The former of these rules I  
 " urge not, as any way desirous that men of little ex-  
 " perience or meane naturall parts should be mana-  
 " gers of publick businesses, or agents in reformation  
 " of Church or common-wealth. For the wiser such  
 " are, the more every way shall they glorifie God,  
 " as well in the issue as the act; if they sincerely re-  
 " nounce their owne, and faithfully relie upon his  
 " wisdom, or as *S. Paul* saies, *if they become fooles, that*  
 " *they may attaine wisdōe*, or as our Saviour, *if they first*  
 " *become little children*, & afterwards seek the king-

a Luk. 18.  
 v. 2, 3.

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dome of Heaven, or propagatiō of the Gospel; or finally, if they use their naturall wisdome, learning, or experience, or other worldly meanes whatsoever, as if they used them not, or to no other end, then by making off all glory or trust in them, to make themselves fitter for the purchase of Gods favour. This is the true fruit of that faith which alters & sublimates the natural temper of our hearts, and fully assures us that Christianitie is rightly engrafted, and well taken in the stock of *Gentilisme*.

13 But to be either as solicitous in forecasting, or as much devoted to prosecute any secondary meanes of mans invention for procurement of publik or private good; or as apt or peremptory to prognosticate of the event, one way or other, out of the survey of them so forecast or working, as the heathen were: is in heart and resolution, to deny the power and wisdome of the onely *wise invisible omnipotent* God, which with our lips we acknowledge; even to be as much without God in this present world, as those that were with dumb idols. Nor is it reason but fancie onely which perswades us that we have renounced the worship or service our fore fathers performed to *Bacchus*, *Mars*, or *Venus*; if we be as much addicted to luxurie, wantonnesse or quarreling as they were. These were the reall services which these infernall powers, mistake for Gods, required; the outward rites or ceremonies were but badges or formalitie: if the substance of these misorders remaine the same, it is a signe we have learned to practise that idolatry by heart which  
the

the heathen do by rule or paterne. The truth of both collections will better appeare in their proper places; of the one in the Article of the God-head, of the other in the Treatise of divine providence.

CHAP. XIII.

*That we moderne Christians may hate Christ as much as we do the memory of such Iews as crucified him; albeit we be ready, if we were called to formall triall, rather to die, then openly to deny him or his Gospell. What meanes are surest for just triall, whether we be better affected towards him, then these Iews were.*

**I** Erhaps our indignation against the Iews, whose personall hatred to our Saviour was more malicious, more direct and inexcusable; will more provoke us to amend our maners, wherein they are too like theirs, and bring forth greater carefulnesse hereafter, to avoid that fearefull judgement we often pronounce against them: whereunto notwithstanding, the most of us might well be accounted as liable, would we either charge our selves aright, or make them such allowances, as we take. Do we from our hearts detest the memory of *Annas, Caiaphas*, or such others, as conspired to take the Lord of life from out of the land of the living? So did they the mention of



**Sect. 2.** *Core, Dathan, and Abiram*, of all that had rebelled against *Moses*. Not the name of *Iudas* more odious and despicable in our sight, then *Ieboas*, *Ahab*, *Iehoiakim*, or others, though their Princes, which did kill the Prophets, were to them. Which of us either hath made greater shew, or thereto called, could make better prooffe of our love and loialtie to the Mediatour of the new Covenant, then they did to the transactors, messengers, or interpreters of the old? much sooner would most of them have denied the supremacie of any earthly power, or sustained the height of humane displeasure, then not have continued their profession of loyall affection unto *Abraham*; more ready alwaies to triumph in torture, and glory in extreme disgrace then to be ashamed of *Moses* and the *Prophets*. And though they have been a generation long time hatefull to God and man, yet hee that will rightly weigh the grievous mispence of so great love and zeale as they bare toward such as proved their chiefe accusers, shall finde more matter of pity in this people then of despight. For who would not esteeme the losse of his affection towards Christ (were it but halfe as great as theirs was to *Moses*, or to his apprehension as likely to be as farre misguided) more lamentable, then all the grievances and afflictions they sustaine? What then was the originall of their miscariage? Their zeale was like the rude moderne Papists, mishapen from the wombe, because not conceived by knowledge. Their love was polluted in the root, because it was no fruit  
of

of faith, nor sprang it from hearts so qualified as theirs had bin, on whom, or rather on whose true praises and deserved fame it was stubbornly set. Creatures fowle & most deformed are oft-times deepliest stricken with love of externall beautie; as if the more imperfect nature were in them, the more greedily shee sought to satisfie or cover her wants by linking them with the abundance of that perfection which shee espies in others. Thus the forer this viperous brood was tainted with hypocrisie, the more they magnified the integrity and sanctity of their forefathers, as if to have descended from them, and thus to admire these graces in them, which themselves wanted, had set them above all degree of comparison, in respect of any others that lived in the same age with them. Now this foolish pride & inbred desire of præminence, was the onely ground, as of their love to Gods Saints deceased, so of their malice against his sonne manifested in their flesh and substance.

2. The memory of *Abraham* they could not choose but naturally reverence, he being the first Authour of that glorious covenant which GOD made with mankind; wherein they had the priviledges of the first borne, and in their owne opinion, sole intire interest. And this first *Doner* being now dead, did not either by speech, or action exasperate their envious, fretfull, impatient minds, whereby the strength of their imaginary love might have beene abated. *Moses* likewise they could not but have in greatest honour, as one that had talked face to face with God, and had

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*a* Ps. 147.  
20.

given them such a law from his mouth, as the like was never heard of before, or after <sup>a</sup> *for he had not so gloriously dealt with any nations, neither had the best amongst the heathen any knowledge of his laws.* The religious respect they had of it, made them abhorre all idols: yet (as S. Paul intimates) none more prone to robbe God of his honour then they, alwaies desirous to array themselves with his glory, and makes his prayses theirs by participation. With reference, though not expressly, intended to this humour, they honoured the memory of the Prophets, adorned their sepulchers, and sounded their commendations amongst the people. For that their country in times past had brought forth mē to whom the Almighty had communicated his secret counsailes; was the fairest evidence they had to shew for that prerogative which they still chalenged above the Nations, and the principall rest they could relie upon, for out-uying the *Gentiles* in vaine boasting of their auint-worthies. Besides the extraordinary gifts these *Prophets* had in foreshewing alterations in states, or other events to come they: could not but seeme honourable in this peoples sight as being the Embassadors of the great *Messiah*, in whose expectation the meanest of them gloried more then ordinary children could in sure hope of their fathers exaltation to the lawful crowne of the kingdome, wherein they live. Every childe of *Abraham* they supposed in his dayes should be like one of <sup>b</sup> *Ge- deons* brethren, in fashion like the children of Kings, heires of the everlasting kingdome. To have upbraided

*b* Judg. 8.  
18.

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ded the softest spirit in that rebellious people with treachery or disloyalty against the *Messias*, when he should be revealed; would as much have moved his choler, as to tell some forward professor amongst us, he would betray his Lord, were he now in earth, for halfe the money that *Iudas* did. Notwithstanding all this great shew of love unto their Auncestours, or fidelitie in Gods covenant, these Iewes proved bankrupts in every point of their accompt. They brake first in their love to *Abrahā*, which was no small part of their reckoning. So our Saviour tels them, *If you were ABRAHAMs children, ye would doe the workes of ABRAHAM*: And againe, \* *Ye shall see ABRAHAM, and ISAAC, and* *IAÇOB, and all the Prophets in the kingdome of God, and you your selves thrust out*. The tender and loving respect they pretended to have of these deceased Patriarchs estimation, would have seemed to them, (could they have knowne it,) but as if a desperate quarrelling ruffian, (whose dissolute & ungracious courses more grieve his veruious fathers spirit, then all the opposition of his bitterest enemies,) should be ready to fight with every one that did but speak a suspicious word against him. They brake againe in their accompt of their fidelity toward *Moses*. For so our Saviour tels them, <sup>a</sup> *had you believed Moses, you wold have believed me; for he wrote of me; and Moses in whom you trust, is he that accuseth you to my Father*. They failed likewise most grievously in their imaginations of extraordinary love unto the *Prophets*: the very rootes and poyson of that spight and enmitie their fathers bare

\* Luk. 18.

18.

Mat. 8. 11.

a Iohn 5.



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*a Act. 7. 51,  
52.*

The disposition, (though varying its references to severall persons,) did after so many descents no more differ, then doth the humour of a mad dog running through a long lane or row of people, alwayes snatching not at the same parties, but at such as are next unto him. Thus Saint *Steven* makes but one chaine of all iniquities continued from *Moses* unto *Christ* : *Yee stiff necked, and of uncircumcised hearts, and eares, yee have alwaies resisted the holy Ghost; as your fathers did, so do you : which of the Prophets have not your fathers persecuted? and they have slaine them which shewed before, the comming of that just one, of whom ye are now the betrayers and murderers, which have received the Law by the ordinance of Angells, and have not kept it.* For had they kept it, or faithfully believed *Moses* which wrote it, they had neither distrusted our Saviours doctrine, nor dispised his person. But their naturall disposition was most contrary to *Moses* meekenes, and therefore could not be agreeable to that just ones : and yet their imaginary love to this their Lawgiver, or rather their overweening conceipt of

of their owne worth, in that they were his Disciples, imboldens them to dispise his Master. For they reviled the blindeman which asked them, if they would be his Disciples, *Thou art his Disciple, but we are Moses Disciples : we know that God spake unto Moses, as for this fellow, we know not whence he is.* Their cruelty against him was conceived and prosecuted upon the same ground, that *Cains* was against his brother *Abel*. For they slew him, because their owne workes were evill and his good, as their fathers had done the Prophets, to whom this ungratious seed did seek to testifie their love : as being now out of sight and no eye-sore to their purposes, no way offensive to their eares; because their speeches were not personally directed to them, & what might be as fitly applied to others, they had the wit not to applie to themselves. But whiles vertue and piety breath in the presence of the ungodly, they are still desirous to breake the vessell wherein this treasure lies. Yet what was the reason or what doth the event portend to us, that the children should still delight to build stately mansions for their dead bones, whose glorious soules the fathers envied imprisonment in these brittle cabbins of clay, untill the time of Messiahs death; unto whose memory the reliques of that ungratious seed performes no like solēnity, gives no signification either of love to him, or sorrow for their fathers sinne, but rather openly professe, *oh, had we lived in the dayes of our fathers, we would have beene partakers with them in that praier, His blood bee upon us and upon our children.* This doubt-  
lesse

a Iohn. 9.  
28, 29.

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a 1 Thes. 2.

16.

b Mat. 23.

32.

c Luke. 19.

42.

lesse beares record, that Gods wrath according to their wish, is *come upon<sup>a</sup> them to them utmost*; that the measure of the fathers iniquity and theirs was the<sup>b</sup> fulfilled; that untill Christs death, there were meanes left to know those things<sup>c</sup> *which were for their peace*, and a time for repentance: but since they have resembled the state of the damned in Hell, continually blaspheming that holy name which brought salvation to the world. Now seeing their conceived swelling love unto his fore-runners deceased, did in the fulnesse of time wherein it should have brought forth life, prove but dead and abortive: this should stirre us up to a more exquisite examination of our faith, to make sure triall, whether our love to Christ, whom they slew, be not conceived from the same grounds that theirs was unto the Prophets, whom their fathers had slaine; lest ours also become as fruitlesse or rather bring forth death, in that day wherein Christ shall be manifested againe, after which shall be no time for repentance, no meanes to amend what is then found amisse.

3. Admit our affection to CHRIST IESVS the sonne of Mary borne in *Bethlehem*, and crucified at *Ierusalem* by the *Jew*, were more fervent then the Scribes and Pharises love to *Abraham*, to *Moses*, and the Prophets; our zeale to his Gospell more ardent then theirs to the law: such provocations or allurements as flesh and blood may suggest, either to beginne or continue these embracements or our imaginations of them, are on our part more in number and more potent. First  
by

by Nature, fashions of the time, and education, we are more prone, because more ingenuous then they were, to conceive well of men deceased; especially of men whose good fame hath bin propagated to us with applause, though not of all, yet of some great or better part of our predecessors. The praises given to *Pompey* and *Cæsar* by their followers, oft times draw yong scholars into faction, as the severall characters of those two great *peeres* lives and dispositions suit with the different idæal notions they have framed unto themselves of brave mindes, of noble *Generals*, or good *patriots*. Amongst *Critiques* some canvase for one Poet or classique Author, some for another; as they finde them most commended by writers whose judgements they best approve or are most beholden to, or as they apprehend their skill in that kinde of learning they most affect. To make comparison of any living with the dead, especially in whose works those men have much laboured, would seeme odious: and this great affection they beare unto their writings, they would have apprehended as no meane argument of their owne like skill and judgement, though not blessed with like invention. Many scarce honestly minded themselves, will esteeme of their great *benefactors* as of Saints, ready to apologize (as is fit) for such actions, as men in their owne times, unto whom the censure of such matters belonged, might justly have taxed.

All these motives of love unto men deceased, may in their nature and substance be but carnall;  
and



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(Mark. 7.  
v. 37.2 Ps. 113.  
5, 6.

and yet all concur as the usuall grounds of most mens affection or love to Christ. For whilst we reade the *legend* of his life, we cannot but approve the peoples verdict of him, *He hath done all things well*, nothing idly, nothing vainly, nothing rashly, much lesse maliciously to the hurt or prejudice of any. His deserts towards us we cannot apprehend, by the lowest kinde of historicall beliefe as true, but we must conceive them withall, as infinitely greater then *Abrahams* were to the Jews. *Abraham* did but see the promise a farre off, & gave a copie of the assurace to posterity: Christ sealeth it with his blood and institutes us in the inheritance bequeathed. *Moses* delivered *Abrahams* seed out of *Egypt*; CHRIST us from the land of darkenesse. *Moses* freed them from the tyrannie of *Pharaoh*, and from working in the furnace; CHRIST us from the furie of those everlasting flames, for which our soules and bodies had served for such matter as the brick was to the other. *Ioshuah* placed them in the land of *Canaan*; Christ us in the heavenly places: the benefits already bestowed by him upon his people are much greater then all theirs that have gone before. *Abraham* was ignorant of these Jews, *Isaac* knew them not, nor could *Moses* heare their prayers. *Who is like unto the Lord our God, who dwelleth on high, who humbleth himselfe to behold the things that are in heaven, and in the earth: he raiseth up the poore out of the dust, and lifteth the needy out of the dunghill; that he may set him with Princes, even with the Princes of his people.* But so it doth the naturall crookednesse of mans corrup-

corrupted heart and preposterousnesse of his desires parallell with the righteousness of his Saviour; that even the humility wherein he first appeared, which chiefly exasperated the proud Jew to contemne and despise him, doth elevate the mindes of many silly and impotent dejected creatures amongst Christians unto a kinde of carnall glory, whereunto otherwise they could hardly aspire. For many such, as defect of nature, want of art, good education or fortunes have made altogether incapable of comparison with others for wit, strength of bodie, wealth or other endowments which in the custome of the present world are used for measures of mens worth, or serve to notifie the degrees of betterhood in any kinde: will oft times glory in this comparison, that they owe as good soules to God as the best, and think themselves as great men in our Saviours books as greatest kings, because their estate is, as his was on earth, low and base in the sight of men. This their rejoycing were not in vaine, did they use the low esteeme, that others make of them, as an advantage for more easie descent to true humility & lowly conceipt of themselves, not as a steppe to pride or stubbornenesse, contrary to their Saviours disposition; who being in glory equall with God, did abase himselfe lower then *Moses*, through his whole life and conversation, framing his speech more familiar to the meanest, his exhortations to all that would come unto him more courteous, more kinde, more loving and comfortable, then any other of his messengers ever used.

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used. And what heart so dull, so stupid, or hard, as not to bee pierced with love of such humility, not to be stricken with awfull reverence of that majestie, whereto it is now exalted? who would not here charge his persecutors with a greater blindnesse, hatred, malice and uncharitablenesse towards him, then is incident to any professing Christian religion, to anie as firmly assenting to the truth of his Gospell, as the Iews did unto the writings of *Moses* and the Prophets?

4. The allowance we are to make the Iews for righting the seeming oddes betwixt us and them, must bee taken from the personall offences or provocations that mans nature corrupted, as in them, so in us, tooke at our Saviours life, his carriage, conversation and manner of preaching. Imagine hee were now present in our land in the forme of a servant, in which he appeared to them; what entertainment could wee expect most of our nobility, or gentry would give him; if hee should openly disallow the accompt they make of their antiquity or descents, drawing them such a pettegree of their mindes as he did of the Iews? <sup>b</sup> *You are of your father the Devil, & the lust of your father you will fulfill.* or would his miracles move any potentate more? It was not his fathers pleasure he should worke wonders in *Herods* sight, or such great ones as were not qualified for the kingdome of God; rather more like to have hardned their hearts with *Pharaoh*; then become like little children. The report or fame of such miracles as he hath wrought amongst the common people, would have

<sup>b</sup> Ioh. 8. 44.

have moved many Rulers in this our Israel, to have said as the Iews did, that he was a *conjuror*, or one of *Cornelius Agrippas* consorts; if he had in earnest or solemne sort avouched as *Cornelius* doth in his satyricall survey of vanities, that *Cain* was the first author of nobility, or such generosity as the world now magnifies, which makes but a sport or recreation of shedding blood. Nor would honourable persons be more like to charge him with these or the like imputations, then Lawyrs to accuse him or pleade against him, or to indite him, over and above as a *seditious* fellow, as a disturber of peace; or Divines of all sorts to censure him for an *heretick*, an author of sects and factions, a pestilent schismaticque: if hee should in an open assembly say to the one sort as sometimes hee did to men of their profession amongst the Iews, *Woe be unto you the interpreters of the Law, for ye lade men with burthens grievous to bee borne, and ye your selves touch not the burthen with one of your fingers*; or proclaime as many woes against the other, with the superscription of hypocrites, comparing their greene affection and grave weeds to *painteds tombs which appeare beautifull outward, but within are full of dead mens bones and all filthinesse*. What passions would it stirre up in all professions, in Christians of all degrees, if he should accuse them of such villanies and impieties, as in their owne perswasions they are least obnoxious unto; yea whose practice they bitterly lamēt evē in their ancestors, or threaten us as he did the *Iews*, that the plagues of our forefathers sinnes should fall upon this pre-

c Luke 11.  
46.

d Matt. 23.  
27.

c Matt. 23.  
25.



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sent generation, as more wicked, then any that went before it? And yet God knowes, how milde these or like speeches, as they are related by our Euangelists, are in respect of his intire reproofes of the Iews, were they extant as he spake them; or of such as he would now use, did he converse with us, and daily behold the cruell oppression of many great ones, the fraud and cozenage of inferiours, the dissolutenesse of others, & the hypocrisie of such as seeme least culpable in the sight of men.

5. These are points which every man may dilate upon, or exemplifie proportionably to his severall occasions: mine in this treatise it sufficeth, to have set downe the bare termes of that golden rule of *reciprocall proportions* by which most men may take an account in what state they stand. The *first* terme is the extraordinary zeale, that the Iews bare to *Moses*, the Prophets and their writings; the *second*, our parallel affection towards Christ and his Gospell; the *third*, the vaine issue or empty product of Iewish imaginary zeale manifested in their destruction & miserable estate, since our Saviours first comming in the flesh. The *fourth* must needs be a like fruitlesse issue of our zeale to *C H R I S T* at his last comming unto judgement, unlesse we build our faith and love upon better grounds then they did, and frame our lives and manners to the meane, from which they swarved. One most generall, yet an especiall rule to try our faith, must be from experience of *good affections*, contrary to those which made the Iews to distast our Saviour. What these were the reader

der may finde noted by the Euangelist, & some of them come to be discussed in the ordinary meanes we must use for the planting of faith. The surest measure we can take from any particular duty of our love to Christ, or beliefe in his word, must be from our patient sufferance of his messengers to reprove such enormities in us, as he sharply taxed in his hearers, to beate downe open and out-crying sinnes, with such fearefull threatnings and denunciations of grievous woes, as he used against hypocrisie, & other predominant vices in his time; as also to launce and rip their auditors consciences, that they may be touched with a sense of such corruptiōs as they feele not, & scarce know to be hurtfull: such as are our not sorrowing at others miseries with whom we live, our insulting & rejoycing at others fals, as if we did more joy to grieve the, then sorrow that they have offended God, or as if we could be content to purchase our mirth by crucifying Christ afresh, or by persecuting them for whose sake he died. But if we repine, stomach or maligne his Embassadors taxing this or like crimes, though in sharpest termes, or if wee neglect to examine our hearts and consciences at their request or instance: it is a sure token our perswasions of faith and love unto him are but fancies, that we are still in the gall of bitterneffe, enemies as cruell to him as these Iews were, and would have done to him as they did, had our occasions or opportunities beene the like. To what extraordinary service he would appoint us, were he on earth againe, we cannot divine, but the duties he hath

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enjoyed all, without exception, as obedience to the word knowne, and reverent attention to the messengers of his will, we certainly know. Let not then hypocrisie deceive us by suggesting these or the like suppositions; [If we should be urged by the *Turk* or *Jew* to deny him, we would sooner die the death he did, then doe it: or were he present in person to exhort us to such duties as his messengers enjoyne us, we should sure be as forward as any man living to do them:] these or the like imaginations do but foretoken our need of that apologie, and argue our inclination to use it, though alas it cannot steade any in that day of triall, <sup>a</sup> *Lord when saw we thee naked or an hungred? Whē in the Pulpit or preaching in our streetes,* deterring us from evil and exhorting us unto good? If not to relieve our brothers wants be to suffer him to *starve*; then questionlesse to despise his messengers, is to *despise* him, to revile them, is to *revile* him; & he that will not believe them, neither would he have believed him, more then the *Jews* did.

a *Mat. 25.*  
44.

6. For conclusion, (because this point may come elsewhere to be handled at large) *if respectively* or according to our severall vocations, we be generally either as proud, or as covetous, as ambitious or vaine glorious in our prerogatives, as mercilesse or jealous of disparagemēt in our places; or as impatient of just, though sharpe reproofe, as these *Jews* were; we would have beene altogether both as prone to take, and as earnest in prosecuting any offence taken at our Saviours doctrine, person, life or maner of preaching, as his most malici-

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ous enemies were, and are as lyable to their plagues: for God judgeth not as man judgeth, by the actuall event, but by the internall habit or constitution of the heart. Nor did our Saviours presence, his conversation, or other circumstances, make, but onely manifest the malicious enmitie of the Iew against all goodnesse, to the world: and their odiousnesse in the sight of God and man, should teach us to be more carefull to avoid the inward disease, then the event or outbursting, which cannot bee so apparent in us, untill Christ appeare againe in person. Or if we be as backward in performance of those positive duties exacted by him of his Disciples, as were the ordinary, or lesse harmefull sort of unbelieving Iews; we may not expect any better hire or reward then they had, but rather a greater portion with the hypocrite for our profession of love and loialty to him. For as we may give perfect prooffe to God of our malice or spite against Christ onely by our internal corrupt desires, without any positive outward act: so can we make no prooffe of true love towards him, either unto God or our selves by our deeds: albeit even in doing his commandements we are apt to deceive our selves, and without due examination to admit false witnesses of our owne sincerity; a mischiefe in the next place to be prevented.



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## CHAP. XV.

*That the fruites of righteousness, if but of one or few kindes, argue the stock whence they spring to be either imperfect or unsound: of the danger that may come by partiality in the practice of precepts alike divine, or from difformity of zeale: that our Assent to generalities oftentimes appeares greater to our selves, then indeed it is, from our pronenesse or eager desires to transgresse in some particulars.*



Nothing is more naturall to our affections when they abound or swell, then to seeke objects whereon to bestow themselves, and after the fashion of the world to make choise of the fairest, from whose beauty they usually receive strength and vigor. For this cause, as in the last discourse was observed, that good affection which men of disposition candid and ingenuous, alwaies beare unto the memorable vertues of men deceased or farre absent, well deserving of the world or them, administring no occasion of dislike; doth presently seeke upon the first sight of his *legend* to fasten it selfe upon our Saviour, in whom nothing truly admirable or praise worthy, but is ideally absolute and perfect. And strange it is not, if in practicall perswasions that error steale on most, which hath overtaken many in retired speculations, *that the object qualifes the desire*; as indeed it doth, but not alwayes; not when the will outstarts the understanding or reason.

son. For where the affection or passion is violent and unrelenting, we presently believe what we eagerly desire. From the concurrence of these three declivities or facile descents into error, we oftē mistake carnal love for spirituall, and believe meerly naturall, or scarce worth the title of historickall, for supernaturall; because set perhaps strongly on objects spiritual or supernaturall. The remedie is to let reason worke first, and take the true portraiture of that spirituall beaurie, whereto it directs our desires or affections. Nor do faith & love truly Christian arise from every reference or *extromission* of our faculties or apprehensions unto CHRIST, but from an *intromission* of his image or shape into our soules.

The right esteeme or ponderation of his vertues and perfections must inspire our hearts with resolution and zeale to imitate him in his goodnesse, to be faithfull doers, not hearers onely of his precepts, and that not of some one or few, but of all. Seeing love, as hath beene observed, is the necessary consequent of lively faith, & faith it selfe a firme & constant *Assent* unto divine revelations, without indulgence or dispensation: it is a sure argument, the one never kindly takes, unlesse it equally spread it selfe (as the Sun doth his beames, or centers their lines,) to every object within the sphere of divine truth; that the other never kindles aright, unlesse it uniformly enflame every faculty of our soules with desire of executing that part of Gods service whereto it is ordained, or with a delight of such practices as the Scripture

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proposeth to our imitation in the Law, the Prophets or Euangelicall history of our Saviours life and death.

2. Not observing this uniformity, the partial practice of duties in themselves very necessary help to thrust us headlong into the former error. For the earnest prosecution of our natural desires lighting in with our feeble *Affent* unto some particular divine truths or slender liking of some duties commaunded, futable to them, makes us attribute the delight or love we beare to the inter-nall object of our corrupt desires, unto the truth or precept divine: as by the like error, many looking upon the Sunne in a foggy morning, imagine that rednesse to be in the body of this glorious starre, which is in the vapour, directly lying betwixt their eyes and it. Howbeit this groundlesse conceit we hence entertaine of our *Affent* or love unto any object of Faith, increaseth the strength of our carnal desires or delights naturall; and that inordinately increased in respect of some one or few points, utterly disenables us for prosecuting others oft-times more necessary and much better. And, as else-where I have observed, that which casts men into the fore-mentioned Jewish disease of over-reckoning themselves in their accompts of faith and loyalty towards God and his Anointed, is the sufferance of their imaginations to run too much, or too long on some one or few good qualities or practices of such duties, as our natural affections out of particular affinity or alliance impell us unto, not counterpoising these perswasions with

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with proposall of contrary difficulties, or trying their strength by performāce of such other Christian exercises, as are most contrary to their naturall inclinations. As what man is there by nature free and bountifull, but will throughly *Assent* unto our Saviours saying as true and good, <sup>a</sup> *Beatius est dare quàm accipere?* It is more blessed to give then to receive. Yet many by too much applauding their obedience in this particular, come at length to give more then is their owne, or so much of their owne, as others cannot get from them what is theirs: and so excessive diligence in this, breeds extreme negligence or rather manifest breach of that other rule altogether as necessary, <sup>b</sup> *Owe nothing unto any man but love.* And yet, whiles they compare themselves and their good deeds, with the miserable and hard hearted, these seeme as Iews unto them and they againe unto these as worse Infidels, <sup>c</sup> *being not more carefull to provide for their wife, children, and other committed by nature to their charge.* Many againe by wedding their thoughts unto this, perpetually divorce themselves from the former of our Saviour, utterly abandoning all deeds of charity, as the bastard brood of popery and superstition.

3. Not one almost by nature faire conditioned, or of a plausible behaviour by education, desirous to gaine the love of all, without giving just offence to any; but will admire the *humility*, the *meeknesse*, the placide and sweet affection of our Saviour, his gentle tolerance of his Disciples long ignorance, and his milde intreatie and kinde invitations

<sup>a</sup> Acts 20.  
35.

<sup>b</sup> Rom. 13.  
10.

<sup>c</sup> 1 Tim. 5.8



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tations of grievous and open sinners. And yet many, I have observed, and some farre above the usuall pitch of vulgar Christians, many times from too much congratulating this affinity betwixt their naturall disposition and our Saviours; degenerate into old *Elies* facility, or the contrary *Steicall apathie*, demeaning themselves as if all sinnes were alike: these are as little moved with foule and grievous offences against Christ, contempt of his Sacraments, wilfull and affected breach of sacred laws, flouting at professed observance of fundamental precepts of Christianity, open avowing retchlesse neglect of oaths; as if they were but matters of ordinary passe, some light ierk or gibe, or handsome exchange of words in table talke, not worthy to be stood upon amongst friends or mutuall welwillers. This is a defect of faith, so common to such, as, for their esteeme and experience in the world, are held to be fittest censurers of Christian maners: that if one should be put to give a physicall definition of *discretion*, according to the use or application of the word in such mens language, he could not better expresse the nature of it, than by a *temper apt to be much moved with nothing*, but what directly crosseth their maine purposes or may defeat them of their principall ends; such as are gaine, preferment, honor, applause of the multitude, or favour with men, whose persons they hold in admiration for some advantage.

But were our hearts enspired with true and lively

ly faith, it would teach our affections, as to hold one straine or tenor in matters of course, indiffer-  
 ence, or worldly consequence; so to rise and fall,  
 to swell and assuage, whether in admiration or  
 detestation, according to the different worth or  
 indignity of objects presented to them. Not thus  
 qualified, we cannot hold consort with the sweet  
 harmony of our Lord and Saviours affections,  
 whose indignation at indulgence to such open  
 sinnes, as directly dishonoured his Father, did  
 raise it selfe above the straine of princely wrath &  
 displeasure. Witnes his whipping the buyers and  
 sellers, without respect of persons, out of the  
 Temple; yet buying and selling of Temples with  
 the appertenances is the readiest meanes with us  
 to compasse greatest places in the Church: and  
 oft-times because wee see no meanes of prevailing  
 against the wolves, we hope to have some share  
 or offals of the prey, or for our silence to bee at  
 length admitted into the association. But, *O my  
 soule, come not thou into their secrets, unto their assem-  
 bly mine Honour* (though honour should be thy re-  
 ward) *bee not thou united. In their ambition they slay  
 and murder soules, and in their selfewill they ruinate  
 the wals of Christs Church.* Here were a fit place  
 to admonish some most detesting Idols or images  
 in Churches; that the sacriledge which they com-  
 mit continually, is a sin no lesse detested of their  
 God. But it would require a larger comment then  
 in this place I may insert, to perswade that truth  
 unto the belly, which every true Divine compa-  
 ring the <sup>d</sup> Prophets word with the <sup>e</sup> Evangelists,  
 will

d Jer. 7. v.  
 11.  
 e Mat. 23.  
 13.

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will conceive, that the abuses committed by these merchandizing Jews in the Temple, were more offensive to the pure eies of the Lord, *then their fore-fathers walking after other gods and burning incense unto Baall.*

4. The holy Ghost I am perswaded would not so pathetically have deciphered the sweet amity of *David* and *Jonathan*, but with purpose to commend it as an especial ornament of heroical minds, or as a vertue to bee imitated by every faithfull professor of the truth. And yet in men farre otherwise qualified then these Worthies were, and aiming at contrary ends, first linked in friendship upon dislike occasions, for the most part upon mutuall conscioussnesse of foule crimes or combination in evils, and continuing the bond upon worldly or carnall considerations; the imitation of like love is adulterous. It may bee *Achitophel* was as firme and constant unto *Absalom* against *David*, as *Jonathan* was to *David* against the commandement of his father *Saul*. Norwithstanding that *Jonathans* reference unto *Saul* was neerer, then *Achitophels* unto *David*: the same affection in the one was like the love of the bridegroom and the spouse, chaste and loyall; in the other præposterous and abominable, like the uncleane lusts of *Sodome*. This is a wilde plant of barbarous *Gentilisme* so deeply rooted in most professed Christians hearts, that the extirpation of it requires a peculiar volume: for scarce can wee find any love amongst men which is not deadly enmity against Christ. So mightily is the poison of it diffused throughout

throughout all our faculties and affections, that close sticking to a friend though in matters neither justifiable by the law of God or man, is held such an extraordinary act of charity, as may serve to cover a million of other unchristian practices. Most out of conscioussnesse of such performances, will not spare to censure others most maliciously; if they wil not accord with them to forswear themselves for their friend, forsake their God and denie their Redeemer. For so hee doth that resolves to parronage or beare his brother out in wrongs or foule offences, and rather seekes not first to work him unto true repentance, to sue for mercy at Gods hands and christian reconcilement with his brother, whom hee offends: *b Whosoever loves father or mother, brother or sister* (much more a friend) *more then Christ, is not worthy of him.* Yea he forsakes him in not disclaiming them in unjust courses. Even amongst men, to professe greatest love to one, and take part with another, in causes which equally concerne both, and both alike affect; is, (in the mildest censure it can admit) a breach of friendship or forsaking of his friend. Yet who can bee so neere a friend to us as our Redeemer is to truth? what can they, whom wee love best on earth, so much affect, as hee doth equitie and righteous dealing? Is it then hyperbolicall to affirme, or rather hypocrisie either in heart or word to denie, that hee which for love to his friend, perverts equity, transgresseth the common rule of charitie, and overthrowes judgement, especially of the sonnes of affliction; doth openly denie Christ,

*b Math 10.  
37.*



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Christ, who is alwaies the principall in every controverſie of right or wrong, alwaies more offended with unjuſt grievances, then the parties grieved are; ever better pleaſed with doing right, then he to whom right is done.

5. Others againe through heat of blood or greatnes of ſpirit adventurous, or otherwiſe prodigall of life for purchaſe of fame; can with joy imbrace ſuch dangers in Chriſts cauſe, as would much dant many good profeſſors. In perſuaſions of zeale hence grounded, they might perhaps die in battell againſt the Infidels, or in the Romiſh inquiſition; and yet do no more for the Saviour of their ſoules then they would for a ſtrumpet or ſome conſort of bodily luſt, or then malefactores have done one for another. And it is a miſerable kinde of martyrdome to *sacrifice a ſtout body to a ſtubborne minde*. Yet beſides the vanitie of the concept or overeſteeme of their owne faith, or uncharitable cenſures of others frailties in like difficulties; the very nurſing of this reſolution upon theſe motives diſenables them either for the right fruition, or reſignation of life upon others more acceptable to the Lord and giver of life. Few thus bravely minded, but are more impatient of life or death attended on with diſgrace of the moſt or ſuch as they expect ſhould bee propagators of their fame; and more impotent then others to reſiſt contempt or ſet light of publick ſcorne. Howbeit the ſtrength of faith rightly Chriſtian, is better tried by *valour paſſive*, ſuch as appeared in our Saviour when he willingly ſubmitted himſelfe to the taunts, mocks, and

and abuses of his enemies; then by *valour active*, such as *Peter* shewed when he smote off the high Priests servants eare. The cause in generall was most just, and the resolution bold, having not one for three to maintaine the quarrell: but *Peter* at this time was more fit to make a souldier then a martyr; for which service, secular souldiers are for the most part meaneliest qualified. All the circumstances of the story notwithstanding, perswade me that it was resolution truly noble and Christianly valourous, (as proceeding from lively faith) in that <sup>a</sup> French Souldier, who for his zealous profession of reformed religion adjudged with others to the fire, and in lieu of all his good service to the King and State, having this grace bestowed upon him that he should goe to the stake gentleman-like without a *with*; demaunds the reason why hee might not bee permitted to weare such a chaine as his fellowes did, esteeming this rebuke of Christ more glorious then the ensignes of *S. Michaels* order.

a Cum ad supplicium ducerentur, una quoque Lud. Mart. sacri homo militaris, sed qui in sacris libris legendis multum tempore contriverat, productus est, minime revincto collo, uti fieri assolet; sic enim iudex, quod ille regimilitasset, infferat: cumque videret socijs indutum collo a car-

Such uncorrupt witnesses of Christ were those *Albigenses*, mentioned in the <sup>b</sup> second book, which neither out of stubborne humour of contradiction nor hope of celebritie amongst men, but out of sincere love unto the truth gave evidence for the recovery of Christs Gospell concealed and prescribed against by the iniquitie of former

nifice laqueum, quesivit à pretore, an eorum potior quam sua causa existeret? Cui enim inquit, non me sum li torque donas, & tam illustris ac præstantis ordinis me quoque equitem creas. Thuanus, lib. 12. anno 1553. b Sed. 3. chap. 3. par. 8, 9, 10. pag. 381. &c.

## Se&amp;2.

c Pacem  
nobis Chri-  
stus dedit:  
concordes  
atque una-  
nimes esse  
præcepit:  
dilectionis  
& caritatis  
fœdera in-  
corrupta at-  
que inviola-  
ta servari  
mandavit:  
exhibere se  
non posse  
martyrem,  
qui frater-  
nam non te-  
net carita-  
tem. Docet  
hoc & con-  
testatur  
Paulus Apo-  
stolus di-  
cens, Etsi  
habueris fi-  
dem &c.  
Cyprianus  
de unitate  
ecclesiæ.  
Confessor

times. But in Saint Cyprians time the solemne memoriall of former martyrs, and that high accompt which Christians made of *Confessors* that had escaped, did bribe others to give testimony unto Christs name, desirous to die the death of the righteous, out of love indeed, but not of that just one, but of fame and vaine glory. Against this poison that religious Father, and holy Martyr, prepared this antidote following, which I esteem so much the more because of the good effect it wrought in himselfe. *Christ bequeathed peace unto us, enjoying us to bee of one heart, and one minde; the league of love and charity hee commaunded should bee inviolately kept. He cannot approve himselfe a Martyr, that holds not the bond of brotherly love. And againe; Hee is a Confessor, but after confession the danger is greater, because the adversary is more provoked. He is a Confessor: in this respect he is more strictly bound to stand for the Gospell, as having through the Gospell obtained greater glory of the Lord. For the Lord hath said it, To whom much is given, of him much shall bee required, and more service shall bee exacted of him, on whom more dignitie hath beene bestowed. Let no man perish through the Confessors example; let no man*

est, sed post Confessionem periculum maius est, quia plus adversarius provocatus est. Confessor est: hoc magis stare debet cum domini euangelio, per euangelium gloriam consequutus a domino. At enim dicens, Cui multum datur, multum quæretur ab eo, & cui plus dignitatis adscribitur, plus de illo exigitur servitutis. Nemo per confessoris exemplum pereat, nemo iniusticiam, nemo insolentiam, nemo perfidiam de confessoris moribus discat. Confessor est: sit humilis & quietus, sit in alio suo cum disciplina modestus: ut qui Christi Confessor dicitur, Christum quem confitetur, imitetur. Nam cum dicat ille, Qui se extollit, humiliabitur, & qui se humiliat exaltabitur; & ipse à patre exaltatus sit, quia se in terris servavit & virtus & sapientia Dei patris humiliavit: quomodo potest extollentiam diligere, qui & nobis humilitatem sua lege mandavit, & ipse à patre, amplissimum nomen premio humilitatis accepit. Cyprianus ibid.

learne injustice, insolence or perfidiousnesse from his maners. He is a confessor: let him be humble and meeke, let him be modest in his carriage, that as he is entitled a Confessor of Christ, so he may imitate Christ whom hee confesseth. For he hath said, He that exalts himselfe, shall be brought low, and his Father hath exalted him because he humbled himselfe here on earth, albeit he were the word, the power and wisdom of his Father. And how can he love arrogancie, which hath enjoyned humility by his law, & hath obtained a name above all names of his Father, as a reward of his humility.

6. *Non sanguis sed causa facit Martyrem;* It is not the blood but the cause that makes a Martyr; was a saying subscribed unto by orthodoxall antiquity, and since approved by the joynt consent of all truely religious. I may adde, it is not the cause or profession of whose truth and goodnesse men rest strongly perswaded, but the grounds whereupon they imbrace it, or motives inducing them to give testimony to it, which makes their death acceptable unto God. Christ requires that we keepe our bodies without blemish, or purifie them by repentance, if they have beene spotted with the world, ere we offer them up in sacrifice unto him. <sup>a</sup> He that truely *Assents* to the greater and more terrible of worldly evils, as good and fit to be sustained in his cause, will questionlesse suffer and sustaine grievances of lesse weight at his request.

a Contentus  
Deus noster  
est, ut ei pax  
nostra servi-  
at, ut sold ei  
immacula-  
torum ac-  
tuum puri-  
tate & vi-  
ta inconta-  
minabilis  
sanctitate  
placeamus.  
Quo plus ei  
Fides &  
devotio no-  
stra debet,  
quia mino-  
ra a nobis  
exieit &  
majora con-  
cessit. Et i-  
deo cum &  
principes  
Christiani

sint, & persecutio nulla sit, & religio non inquinetur, qui ad probandum fidem experimen-  
tis durioribus non compellimur, inferioribus saltem officijs domino plus placere debemus. Pro-  
bat enim etiam in majoribus, fires exigat, executorem se idoneum fore, à quo minora com-  
plentur. Salvianus lib. 3.



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b 1 Ioh. 3.  
14.c Ibidem.  
v. 15.

d 1 Pet. 16.

V. 16.

Now he that commaunds us to deny our selves rather then him, before men, exacts of us that we confesse him by integritie and fidelity in his service, by abstinence from unlawfull pleasures of what kinde soever, none of which can be so deare to us as is life: which he that for his sake renounceth by faith, would by the same, renounce all pleasures incident to it. For he that faithfully obeies in the greater and more difficult, will doubtlesse performe like obedience in the lesse. <sup>b</sup> *Wee know (saith S. Iohn) that we have passed from death to life, because we love the brethren; he that loveth not his brother abideth in death.* Vnlesse out of this love, as joyntly respecting our brethren, we lay downe our lives in love or testimony of the truth, we doe not rightly confesse CHRIST, nor die in faith: <sup>c</sup> *for whosoever hateth his brother, is a murderer.* And as he addeth, <sup>d</sup> *hereby perceive we the love of God, because he layd downe his life for us.* But whereby shall we perceive our love to him? If we doe as we ought, *and we ought (as it followeth) to lay downe our lives for the brethren:* not onely to redeeme many of them (if that were possible) from a bodily death by dying for them, but rather to encourage every one by our examples to embrace the truth and confesse CHRIST before men, whether by life or death; whether by profession of truth, or practise of workes commanded, as occasion shall be offered. He that requires us to lay downe our lives for their soules, will looke we should distribute our goods to relieve their bodies, otherwise to die for them, is no true testimony of our love to

CHRIST

CHRIST. For who so hath this worlds goods and seeth his brother hath neede, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Againe, Though we feede the poore with all our goods, and yet have not this love [to lay downe our lives for the brethren,] it profiteth nothing, and though we give our bodies to be burned for them, and have not this other part of love to feede them, or those attributes of it, in the same place expressed by the Apostle, [long sufferance, kindnesse, without envie, without boasting, without pride, without disdain, without exaction of our owne, with placide affections, neither provoking, nor easie to be provoked, but rejoycing in truth, & detesting iniquity, with uniformity of faith, hope and conscience,] it profiteth nothing. For as hath been observed before, consideration of what Christ hath done for us, must bring forth in us the same minde that was in him, a minde to doe his Fathers wil in every point alike sincerely, but with greater intension or alacritie, as the occasions or exigence of seasons shall require. Sometimes we may more faithfully confesse his name by standing for some branch of truth (no generall point of salvation) in opposition to men of contrary mindes with whom we live, (whose projects tending to the dishonour of Gods name, and prejudice of his dearest children we may hinder;) then by professing all the articles of true religion upon the enemies rack, or witnessing some principall truth before the fagot.

7. Besides the abomination of the causes they maintaine, great presumptions, or rather strong

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evidences there be many of their corrupt mindes, whom the Romish Church in later yeares sets forth for Martyrs to the world. *First*, the *Divifications* ascribed unto them as their enrolements in the catalogue of former Saints, invocations, *adorations* of their reliques, and the like; would have mooved most heathen *Romans* or *Egyptians* to have adventured on greater dāgers or indignities then they are put to, for one of their foolish gods an *ape*, a *serpent*, or a *crocodile*. Yet these men not inconsequently, I must confesse, unto their magickall conceipt of faith and holinesse, imagined by them in dead workes; think, their blood shed in the Catholique cause, shall wipe away their *actuell* sinnes, as clearely as the water of baptisme by their doctrine doth *originall*. And as that sweet Relator of his fruitfull observations in matters of religion, hath ascertained us, that Italians are usually imboldned to sinne, because they must have matter to confesse; so men of great place and authority in this land would not suffer us retired students to be ignorant, that some seminary priests have purposely given the raines to fleshly lusts, upon confidence that the Executioners knife should worke a perfect circumcision, or the fire purifie their polluted members at the day of execution. Or in case they never felt the severe stroake of justice, yet their constant resolution to suffer, and daily expectation of being called unto this fiery triall, should serve as a cloake to cover those impurities, which the purity of Christs blood shed upon the Crosse (such is the abomination of their  
hypo-

hypocrisie) without perfect inherent righteousness, cannot hide. So farre too many of them are from sobriety, meeknes and humility, and those other qualifications required by S. *Cyprian* in true Martyres, that the gift of impudence, scurrility and disdain, serves no homebred malefactors halfe so well in the time of their durance, or whilest they are brought before the face of authority, or arraigned at the barre of Iustice, as it doth them: as if they would give us to understand that the mark of the beast, spoken of by S. *Iohn*, had some such especiall vertue, as those characters traiterous *Gowry* brought out of *Italy*, which stopped his blood from running out, after his body was runne through, as this doth theirs frō appearing in their foreheads (for onely to blush they are ashamed) even whilest they pierce through their own soules and pollute their countrey aire with hideous forraine blasphemies. But *in re mala, animo si utare bono, juvat*; a good face put upon a bad matter, oft-times availeth much; yet with *men*, not with *God*, unto whose mercy I leave such, as affect to bee *Pseudo-martyrs*, beseeching him of his infinite goodnesse to enlighten their hearts, that they may see at length the abominable filth of that Idole, to which so many parents in this land are desirous to sacrifice their dearest children, and these men their very soules. But, oh Lord, stop the infection, that it spread not from the dead unto the living.

8. But leaving this huge lake: two, no small sinks of hypocrisie, I have espied, from whose noysomenesse many, otherwise well affected, scarce



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are free, but into which Lord let not my soule descend: for their evacuation is into the bottomlesse  
 " pit. The *one* is an opinion, that there can be no  
 " fit matter of martyrdom in a state authorising  
 " the free profession of that religion which a-  
 " mongst many we like best, and left to our selves  
 " would make choise of. The *other*, which in part  
 " feeds this, is a perswasion, that meere errors in  
 " doctrine or opinion, are more pernicious, then  
 " affected indulgence to lewd practises, or conti-  
 " nuance in sinfull courses, or open breaches of  
 " Gods commaundements. These are reliques  
 of Romish sorcery, which puts an *abstract sanctity*  
 in the mathematical forme or superficial draught  
 of orthodoxall doctrine, as it is in the braine,  
 though deuide of true holinesse in life and con-  
 versation, or good affectiō in the heart: and hence  
 accompteth *heresie* (that is, every opinion different  
 from the tenents, or contrary to the practises of  
 their Church) a sinne more deadly then any other,  
 and which in their judgemēt doth utterly deprive  
 us of such faith as they maintaine, though that no  
 better, if not worse, then is in devils.

But if we recall what hath beene hitherto dis-  
 " cussed : *First*, [ That Christian faith is an *Assent*  
 " unto divine revelations, not onely as true in the-  
 " selves, but as good to us in the practise; as much  
 " better then avoiding the displeasure or gaining  
 " the fauors of any earthly powers. ] *Secondly*, [ That  
 " this *Assent* must be uniforme, & a like sincere to e-  
 " very truth, a like strong to every practice, alwaies  
 " increasing according to the severall degrees of  
 truth

"truth or goodnes apprehended in the object, or  
 "different exigence of times and place wherein we  
 "live]: these points are most cleare; that Christian  
 "faith is more directly oppugned by wilfull neg-  
 "lect, or avowed violations of moral, or Euangeli-  
 "call precepts, then by bare errors in opinion, or  
 "such heresies as directly include not blasphemie  
 "against the blessed Trinity; for the chiefe evill of  
 "all others consists in reference to wicked practises  
 "wherunto they lead or incline men: That the Mi-  
 "nisters of the Gospell, may deny Christ, or mani-  
 "fest their ashamednes of his Gospel as directly by  
 "not laying his law as closely to the great *Herods*  
 "of the world, as *Iohn Baptist* did (suppose the case  
 "be as notorious and as well knowne unto them,)  
 "as if they had beene afraid to confesse him for  
 "feare of being put out of the synogogue, or had  
 "said with those other Iews, *Wee know that God*  
 "*spake with Moses* and gave authority unto Ma-  
 "gistrates, but *this man we know not whence he is, nor*  
 "*doe we care for his Counsells*. Yet, were *Iohn Baptists*  
 kind of preaching used in many kingdōes, though  
 by such as professe the same Religion with the  
 Potentates whom they should offend with their  
 boldnes; I think it would prove matter of martyr-  
 dome in the end. That any age, since Christian Re-  
 ligion was first propagated, hath wanted store of  
 Martyrs, is more to be attributed unto the negli-  
 gence, ignorance, and hypocrisie, or want of cou-  
 rage in Christs Ambassadors, or appointed Pa-  
 stors, then unto the sinceritie, mildnesse, or fideli-  
 tie of the flock; especially of the bell-wethers, or

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chiefe ring-leaders. Or if Satan had not abated the edge of primitive zeale and resolution by that dishonourable peace concluded betweene *Christianitie* and *Gentilisme*, after the settling of *Goths* and *Vandals* in these parts of Christendome; had hee not utterly benumbed mankind by locking up their spirituall senses in midnight darknes, and fettering their soules in superstition, since the time he himselfe was let loose: *Rome Christian* had scene more Martyrs, even of such as did not much dissent from her in most opinions held within six hundred yeares of Christ, in one yeare, then *Rome heathen* at any time had knowne in tenne. Even in Churches best reformed it would be much easier, I think, to finde store of just matter for Martyrdome, then of men fit to make Martyrs. And hee that hath lived any long time in these quiet mansions and seates of Muses, secure from *Mars* his broyles or externall violence, hath great cause eyther to magnifie the tender mercies of his gracious God, or suspect himselfe for an hypocrite, if he have not suffered some degrees of Martyrdom.

<sup>a</sup> Heb. 12.  
11.

<sup>a</sup> But unto such as have beene exercised therein, it bringeth the quiet fruit of righteousness; and ought to encourage rather then daunt them (whilest they live in these Paradises free (God be praised) from such boysterous blasts, as taint other plants of the same nursery removed abroad) to use this calme and happy season they enjoy, for ietting their faith and love aright, that they may spread themselves equally to every point of that compasse, by which they are to direct their course in this troublesome

sea

sea of uncertainties: that their strength in practice and profession may joyntly increase without all respect to persons or particular duties, save what ariseth from the excesse of worth in the things themselves beleevd or loved, or of necessity, or speciall occasions of performances; that they may further as much as in them lyes, by word and deed the unpartiall execution of their blessed Founders statutes, of whose beneficence they daily taste, albeit oft-times with opposition to them or offence taken by them, in whose arbitrement their estimation in the world, or a great part of the maintenance provided for them, depends. If by framing our resolutions and affections by little and little to march on constantly, though but slowly, in this uniformity and proportion; wee can come at length to repell proffers of Honour, whereunto we cannot ascend but by winding and crooked stepps, or of gaine not easily gotten but by unlawfull meanes, or to hold fleshly pleasures as deadly poisons to our soules: then shall our deaths bee acceptable in the sight of our God, and if it be his heavenly will hereafter to call us to *resistance of iniquity, even unto blood*; wee have these sure grounds of hope, that we shall offer up our mortall bodies in sacrifice unto *Him* the onely true and everliving GOD, not to the factious humours of these corrupt times or vaine Idols of our foolish fancies.

9. This uniformity of growth in faith & want of partiality in our zeale, I have ever affected, since I knew what belonged unto either; the rather because



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cause (as I sincerely professe in the sight of God) the first ground of my dislike unto the chiefe solicitors of reformation in our Church, men whose excellent parts and good labours I then did and ever shall reverence, was the difformity of their zeale. For had it been uniforme, no question but it had moved them to lay downe their lives for redressing knowne enormities in the Commonwealth, as much more materiall and more neerely concerning the advancement of the Gospell, then those doubtfull controversies (for so I apprehended them) of formalities about which they strove, as death it selfe is more terrible then deprivation. The principall authors or abettors of which enormities notwithstanding, were imboldened by these encomiasts, in whose language every Cormorant that would countenance their cause, was a sanctified person and a sonne of God. Their partialitie herein towards others, may occasion us to observe a blast of like temptation naturally rising from like humours, which oftentimes overthrowes faith, where it is well-nigh rightly set & ready to take. By nature, (if not prevented by grace and a watchfull eye over our perswasions,) we seeke to make amends for our delinquency in points, whose practise our affections cannot well brooke, by a supererogation in some other duties, wherein we either naturally delight, or can inflict upon our selves as an easie penance, because not much distastfull to our sweet desires, nor contrary to our principall resolutions. Many gallants of dissolute and debauched behaviour, and sometimes Ministers,

Ministers, of life scandalous and obnoxious, (though neither of these I use as instances for prooffe of my assertion :) will in their discourses bewray an affected desire of declaiming against errors in generall opinions abstract from use or reformation of life, or some ancient heretiques, whose heresies might oft-times sleepe with their bodies, were they not wakened by loud out-cries against them. What is the reason that such men as are most unfurnished in these subtilities, are usually most forward to entertaine conflicts with the dead or men farre absent? They are afraid to looke upon themselves without a *faile*, and seeing they can hardly finde others of life and conversation much fowler; they propose unto themselves this difformity or disproportion in such opinions, as are indifferent in respect of their delights, and therefore easie to bee embraced with joy, as a salve unto their sore consciences, apt for to breed such a perswasion of faith or grace inherent, as the Pharisee had, with whom upon this conceit they say *a Lord wee thank thee, that wee are not as other men are*, not as these peevish Schismatiques, or monstrous and mishapen Hereticks. Others, out of the like humour againe, will bitterly inveigh against uncharitablenesse, from which indeed they are free, in respect of their owne criminous comforts; but yet think it no small point of zeale to censure religious Preachers most uncharitably for reprooving the unfruitfull works of darknesse. But, as was intimated, the forme of this temptation is in divers well minded, the same. Many,

if

*a Luk. 18.*  
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if we respect that great abundance God hath either blessed them with, or permitted them to scrape together, very defective in works of charitie or devotion, albeit *Levies* renewes pay them tribute for this purpose; will be more forward in frequenting religious assemblies or holy exercises, then such as fructifie more by one houres conference with a true Divine, or reading a religious treatise, than they do by noting twenty sermons. The true reason of this difformity is not alwaies, perhaps not usually, (as some, not so observant of their owne temptations as they might bee, deeme,) from actuall dissimulation with the world and themselves, or expresse purpose to use religion onely in policie for a garment to cover their mishapennesse: but rather from a secret working of the soule, conscious of her internall want and penury of works best pleasing God; which she thus seekes to recompense by extraordinary diligence in such duties as shall not much displease her selfe, or prejudice her sweet delights, or alter her most familiar purposes. Thus did the *Jews*, from whom this disease descends, hope to repaire their want of mercie with multitude of sacrifices, no lesse necessarily required by the law then sermons are by the Gospell. And the stomach, when it either hath no solid food, or is unable to digest it; will naturally desire to fill it selfe though with water or such light meats, as breed nought but winde. The like advantage hypocrisie oft gaines to strengthen it selfe by antedating indulgences to unlawfull acts or delights, upon

on presumption of increasing faith by repentance.

10. Who is he which now truly feareth God, but calling his former thoughts to strict accompt, will professe hee hath sometimes been indulgent to naturall desires, or such pleasures as have accompanied him from the cradle, upon hope his alacrity in doing good should by this relaxation be augmented or repaired? Or would we bee as observant of our demeanour toward God, as wee are of it towards men, or their deportment toward us: we could not long remaine in ignorance, that our *Affent* unto generall principles of faith, or future practices of duties enjoyned, do oft-times appeare greater, then indeed they are; and that from our pronenesse instantly to transgresse in some particulars, which to prosecute without check or incumbrance wee hardly could, without making our selves faire promises of reformation in time to come. For apprehension or feare of defection, either finall or totall, cannot but curb the unruly appetites of flesh and blood in such as have any touch of conscience or religion. In these allurements we intreat our consciences, as men intentive upon weighty businesse, do cumbersome guests or importunate solicitors, (if such as in civility they must respect) making faire profers they will bee for them against another time, to be quit of them for the present. Nor do they alwaies make shew of more than they meane, albeit when the heat of businesse is allaid, they be more loath to be urged with performance of what they promised, then they were to promise. The reason



Sect. 2. son in this and the former case is the same: eager desire of prosecuting what they had in hand without interruption or delay, made them more hearty then otherwise they would have beene in their profers; because the unkindnesse which might be taken, or uncivill termes that might grow upon an uncourteous dismissal, might breed vexation of minde or unaptnesse to dispatch their instant affaires. In like sort, many put off their Creditors with earnest protestations and serious purposes to give them contentment ere long; but if contrary occasions in the meane time meete them, they take up with their promises and recall their purposes: both now are conditionall. They would bee as willing as any man living if they had it, and can heartily wish they had wherewith to give every man full satisfaction. The same protestations we usually make unto our God, and relent from them upon like occasions. When new temptations do assault us, wee request him, as *Naaman* did, to bee mercifull unto us in some one or all: or if not simply for the sinne, yet for the act at the present, and perhaps vow double diligence in his laws for times ensuing; yea oftentimes we apprehend this experience of our transgression, & the sting of sinne thence arising, as a motive to make us more earnest solicitors for grace. When as (God knowes) by spending the time, allotted us for repentance, in such trifling pleasures, wee cast our selves more and more behinde hand, entring further into *Satā* that cruell extortioners bands, alwaies disenableing our selves as much to resist the next temptation,

tation as our delight hath been in yielding to this. At length we come to desperate debtors last protestations. If we could abase our selves in stooping unto a vulgar life, or abstaine from such pleasures as nature and education hath made us more capable of then others are, wee could be as willing to performe any Christian duty, as the best: that now we are more backward then most are, must not bee thought to proceed from any lesse esteeme of CHRIST and his kingdome, but from multitude of great & waightie occasions to withdraw us. Some againe perswade themselves they beare great inward affection towards God; but yet whiles they outwardly transgresse his laws, or, at least, shew not their love unto him in the practice; the blame must bee laid upon others, which indiscreetly crosse them: let them have their wils, and it shall be made manifest unto the world, they are both as willing and able to doe God any service, as the most forward professor living. This is a temptation incident to brave minds; (so every proud man thinks his owne;) parallel to *Cæsars* protestations of love and loyaltie to *Rome*; when he came in armes against it, for thus hee deifies it amongst the other gods;

Summique ô Numinis instar  
Roma, fave captis, non te furialibus armis  
Persequor: en adsum victor terrarū mariq;  
Cæsar, ubique tuus; liceat modo, nunc quoque  
miles:

Ille erit, ille nocens, qui me tibi fecerat hostem.

Thine

Luc. l. i.

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Thine aide, ô *Rome*' mongst greatest gods,  
 I crave my foe to foyle:  
 Nor follow I these furious broiles,  
 with purpose thee to spoile.  
 Vouchsafe t'accept my service now,  
 I now before thee stand;  
 Victorious *Casar* hitherto, as well by sea as  
 land.  
 So now I may, thy Souldier true, for ever  
 will I bee:  
 His be the guilt, this bloody breach  
 that caus'd twixt Thee and Me.

Such allegiance will every *Iesuit* professe unto his  
 native Soueraigne, and yet dispense with his oath,  
 if he shall in any sort offend the Romish Church.  
 But the Lord our God is no meane Lord, he ac-  
 cepts not of fealty tendred with such reservations  
 as *Iesuits* use in their oaths of allegiance: served  
 he will be with the whole heart and affection, and  
 will not be sharer with the devill, the world or  
 flesh, as in the next place from Apostolicall au-  
 thority, confirming the reasons hitherto allead-  
 ged, is to be shewed.

## CHAP. XVI.

*That true faith is the soule of good works : That it equally respects all the Commandements of God, and can admit no dispensation for non performance of necessary duties.*

**T**Hat no man without faith can please God, two reasons there be very pregnant : the *one*, because the wrath of God remains on all persons without it, as being not contained within his covenant: the *other* more immediate, because, albeit the party destitute of it, were not prejudiced by his first parents sinne, or his owne thence derived; his actions neverthelesse could not be acceptable in Gods sight, nor truly good, because not undertaken and managed by that faith which interesteth us in Gods covenant, and engrafteth us in his Son. Whether such faith can be wrought in any without expresse and actuall knowledge of CHRIST, were perhaps curiositie to examine, and presumption to determine : yet thus much supposed, the conclusion is undoubted, that their workes should for Christs sake bee accepted of his Father, who better knowes the hearts of such then they doe his sonne, or wee the extent of his decree of mercy in this case. Of this we may be sure, albeit the best deeds of his dearest children are acceptable onely for his Sonnes sake, yet for his sake he never accepts the impure or evill deeds (the practise I meane of things forbidden,) of such as actually

X

know

I.

To make our actions acceptable in the sight of God, true and lively faith is necessary, not onely to the persons working, but as concurrent to the worke it selfe: nor are all the actions of the faithful but such onely as are conceived and managed by faith, truly faithful.



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know his sonne, and are expressely contained within his covenant, but those onely wherein they truly resemble him. Now every action, whereto that faith, by which we are engrafted in Christ, is concurrent, is in it selfe sincerely and truly, though imperfectly good. Every action without concurrence of such faith, is in it nature bad, though of an object truly good; or, at the best, but indifferent, if the object be incapable of morall good or evill, and fall not within the precincts of any divine commandement or prohibition. As the workes of nature deprived of influence from their proper and principall causes, become defective; or, if the materiall or passive be not subordinate or fashionable to the formative or active causes, monstrous; so are our morall actions either altogether deficient from the rule of goodnesse, or preposterous and contrary to it, unlesse the faculties, affections, or inclinations, whence they flow, be inspired, directed and moderated by a true and lively faith.

a Eccles. 32.  
23.  
Reade chap.  
7. Par. 1. 2.

2. It is a canonicall saying which the sonne of *Sirach* hath to this purpose: *In every worke* (or, as some read, *In every good worke*) *be of a faithful heart*; or as *Drusius*, *trust thy soule*: but most directly to the Authors meaning, *believe with thy soule, for this is the keeping of the Commandements*. But what is it that he wils us to believe with the soule? that the thing is good which we intend to worke? But unlesse such it be in it selfe, before intended by us, it will sooner make our beliefe bad, then become any whit the better by our believing it is good.

For

For to believe or trust our owne soule, that that should be good, which in its nature is either bad or but indifferent or not good in such a degree as wee deeme, is to believe an untruth. <sup>b</sup> To do that which in its owne nature is good, with doubt or scruple that it is evill, is to sinne against our conscience; from which guilt, our full resolution to the contrary, or sure trust to our own soule (rightly examined) doth acquit us, and warrant our actions. And in case our doubt or scruple of spirituall evill, be not accompanied with equall probability of as great good that may follow: *S.<sup>c</sup> Paul* adviseth every man to be fully perswaded in his minde, ere he adventure on that which his soule had distrusted as evill. But the recalling of such distrusts, or raising confidence in our soules, doth onely warrant us, that therein we do not sinne; it doth not make our action good, albeit the object were such before. Now the sonne of *Syrach* presupposeth the works that he speakes of, should be good in themselves, and undoubtedly acknowledged for such by al, as being expresly commaunded in the law. But with the first rudiments of Philosophy morall we have learned, that it is one thing to do that w<sup>ch</sup> is unquestionably right and good; another to do it rightly or well: that it is not every performance of what vertue enjoynes or commends to us, but the performing of it constantly, and discreetly, as knowing it to be good and honest, and delighting in the practice of it, because such, wherby a man be-

*b* Vide lib.  
2. sect. 1.  
chap. 7. par.  
7.

*c* Rom. 14. 5

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a Ro. 10. 10  
So S. Iohn  
takes [be-  
liefe in  
Christ] and  
[the keep-  
ing of Gods  
Comande-  
ments] as  
terms reci-  
procall or  
mutually  
inferring  
each other,  
& either ca-  
pable of o-  
thers pre-  
properties.  
This is then  
his Comman-  
dement, That  
wee beleue  
in the name  
of his sonne  
Iesus Christ,  
and love one  
another as he  
gave Com-  
mandement.  
For he that  
keepeth his  
Commande-  
ments dwel-  
leth in him,  
& he in him:  
and hereby we  
know that he  
abideth in us,  
even by the  
Spirit which  
he hath given  
us. 1 Iohn  
4. 2, 3, 4.

comes, *virtutis vera custos, rigidusq. satelles*, so true a friend & faithfull observer of vertue, as he may be instilled truly good & honest. Now seeing to keep the Commandements, doth dignifie a man with titles of an higher rank, and denominates him *godly, holy or religious*: it is not the bare doing of what is commaunded, or a firme perswasion that it is lawfull, but the faithfull and constant doing of it, as perfectly knowing it to be good, because a branch of his will who is goodnesse it selfe and the fountaine of whatsoever is called good in others, & in whose service we ought to fixe our whole delight; which make us keepers or observers of the Commandements. The Commandements, in that sense he takes them, are the totall object or complete rule of righteousness, & Faith being a firm assent unto the divine nature and attributes (whose shadow and picture the Law & the Prophets exhibit) hath the same place and extent in divinity, that Prudence or *universall justice* hath in moral Philosophy. It includes the complete and practicall knowledge of good and evill, inclining the faculties of our soules to avoid all commerce with the one, and imbrace every branch of the other. Whence he that adviseth us, *In every good work to believe with our soule*, supposeth the same object of this belief, that S. Paul doth in that speech, *With the heart man believeth unto righteousness*; not by believing or trusting his owne heart, but by hearty believing Gods mercy in CHRIST, and unfaigned relying upon them, as is sufficiently expressed, by our Apostle, and was implicitly contained in that speech of Syracides, who

who, perhaps, did not expressly or actually conceive of Christ; as we doe, but terminated his beliefe unto the generall mercie and providence of God; whereof the great mystery of the incarnation was the principall branch; and CHRIST IESVS in the fulnesse of time exhibited in our flesh, the visible fruit of life: which that other IESVS did but hope for as yet in the roote, not distinctly knowing it nor the vertue of it, but ready actually to embrace it and feede upon it whensoever it should be brought forth. For, as much as I have observed out of this speech, is implied in the exeticall repetition of it: *He that believeth the Lord, taketh heed to the Commandements; and he that trusteth in him shall not be hurt, there shall no evil happen unto him that feareth the Lord, but in temptation even againe he will deliver him.*

3. That we may practice what is commaunded and yet not keepe the commandement, S. James hath put out of all question; <sup>b</sup> *If ye fulfill the roiall Law according to the Scripture, Thou shalt love thy neighbour as thy selfe, ye doe well. But if ye have respect to persons, ye commit sinne, and are convinced of the Law as transgressors. For whosoever shall keepe the whole Law, and yet offend in one point, is guilty of all.* This fulfilling of the Law or keeping of the commandements, which, as <sup>c</sup> *Saomon* saith, is the whole man, or the whole duty whereunto man was ordained, the complete and perfect Christian vertue; consists of two parts, a bodie, and a soule. The bodie is the doing of what the written Law commaunds, whether by acts positive or inhibi-

<sup>b</sup> James 2.  
8, 9, 10.

<sup>c</sup> Eccles. 12.  
13.



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tive; the *soule*, is the reason or internall law of the minde, which impels severall faculties to such acts or workes. For to speake properly and scholastickly, all performance of good workes commaunded, or forbearance of things forbidden, spring not immediately out of faith, as the trunk out of the roote, the branches out of the trunk, or the fruit out of the branches. But as the fruits of righteousness are of severall kinds and qualities, so have they severall faculties or affections, for their proper stocks, out of which they grow. The avoidance of adultery, fornication, or whatsoever pollutions of the flesh, with the fruites of holines contrary to these vices, spring immediately from the vertues of temperance and chastity. Abstinence from murder, with the acts of mercy opposite to the severall branches thereof, flourish out of the affection or vertue of humanity, courtesie, gentleness, or the like. So have the acts of the *affirmative precept* contained in that *negative*, *Thou shalt not steale*, as of every other Commandement, whether positive or inhibitive, a peculiar habit or inclination, out of which they bud. Yet, as all motion is inspired from the head, albeit we goe upon our feete, or moove our hands or other members to defend our selves, or serve the necessities of nature: So, although we are truly said to walke in Gods waies, to fight his battailes, or doe him service, when we use any facultie or affection to his glory; yet is our firme assent unto his good wil and pleasure revealed unto us by the doctrine of faith, as the *animal faculty*, which impels us to these exercises.

exercises. Hence, as we gather that the body is dead, if it want spirit or motion; so, as S. James implies, the image of God and his goodnesse (or to use another Apostles words) the forme or fashion of CHRIST IESVS in us, is without life, unlesse our faith and assent unto them have this soveraigne commaund to impell and move every faculty to execute that part of Gods will, where-to by the doctrine of faith it is designed. <sup>d</sup> And yet as the exercise of outward members increaseth internall vigor and strength, and refresheth the spirits by which we move; so do the acts of every faculty, vertue, or affection, rightly imploied, perfect faith: not by communication or imputation of their perfection to it, as the Romanist out of his doting love to his faithles charity, dreames; but by stirring up, exercising or intending its owne naturall vigor or perfection. Vnlesse every practique faculty receive this influence from lively faith, or frō the image of God or Christ, which it frameth in our mindes, and proposeth as a visible paterne for our imitation in all our workes, thoughts, and resolutions: *ducimur ut nervis alienis mobile lignum*, we may be operative, as puppets are nimble, in outward shew; but our seeming works of charity or best other we can pretend, will be as apish & counterfeit as their motions; and neither in their kinde truely vitall. But as puppets are mooved wholly at his direction and bent, that extends or slackes the strings whereon they dance: so are our soules carried hither and thither, as the devill, the world, and flesh, or our owne foolish affecti-

*d In what  
sense good  
deeds may  
be said to  
perfect  
faith.*

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affectiōs tosse them; usually excessive, where they should be sparing, and there most sparing where they should exceed. This difformity was most apparent in their workes whose reformation S. James seekes, for, destitute of all good workes most of them were not, but onely of uniformity in working. They had learned to give honour, not verball but reall, where honour was due, and duty & good respect to whom such offices belonged. The rich, and men of better place and fashion, they did friendly and lovingly entertaine, which was a worke in its nature good and commendable; but their abundant kindnesse towards equals or superiours became as a *wen* to intercept that nutriment which should have descended to other inferiour members of CHRIST'S body. And by these outward exercises of magnificence their internall bowels of compassion became cold towards their poore brethren, whom principally they should have warmed and refresheth. Yet such defects or difformities in their actions these halfe Christiāns, halfe Gentiles, true hypocrites, hoped to cover with the mantle of faith, whose nature, use, and properties they quite mistooke. That they were not without workes the world might witness; and no question, but these entertainments were intended as *feasts of charity*, and with purpose to winne the favor of the great ones with whom they lived, to their profession. In which respect their kindneses might well seeme unto themselves exercises of religion, as the like do to many of the best sort amongst us, when there is any ground of hope for  
gaining

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gaining furtherance and countenance to good purposes; as indeed with such references they are, if done in faith: \* but that this deformity in these mens works did proceed from a precedent defect in faith, is manifestly implied in that the Apostle seekes their reformation by reducing them to such an uniformity in working, as can proceed onely from such true and lively faith, as hath beene described. For the rectifying of faith it selfe, he expresseth unto them the exemplary forme or patterne, first of the imitable perfection of the godhead, the of that which is in Christ: of both which, as hath beene observed, true faith in the minde, is the live operative image, and must imprint the like character upon inferior faculties or affections ere their operation become spiritually vital. <sup>a</sup> Lay apart all filthinesse, and superfluity of naughtinesse, and receive with meeknesse the ingrafted word which is able to save your soule. This was the word of faith, which was to fructifie in their deeds. Wherefore he saith, <sup>c</sup> Be ye doers of the word, not hearers onely, deceiving your owne selves. And doers of it many of them were in part, whence they gounded a conceit of holinesse, bringing forth (as it seemes) either contemptuous or uncharitable censures of others. To this disease he applies that medicine, <sup>d</sup> If any man among you seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine. And seeing they held such intertainements; as we spake of before, because glorious in the worlds eye, good and acceptable in the sight of God; of whose glory & good liking they

a That their defect of workes whom S. James re-prooves, did spring from a defect of faith.

b James 1. 21.

c v. 22.

d v. 26.



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ev. 27.

Exod. 10.  
16.

a Seneca.

b 1. Joh. 2. 4

they conceived according to the customes best approved amongst men; he further giveth them these imitable characters of his goodnes: <sup>c</sup> *Pure religion and undefiled before God and the father is this, to visit the fatherlesse and the widows in their afflictions, and to keepe himselfe unspotted from the world. My brethren have not the faith of our Lord Iesus Christ, the Lord of glory, with respect of persons. This paterne Moses long before had drawne from Gods owne presence for his people to work by; <sup>e</sup> Circumcise therefore the foreskinne of your hearts (that was to be unspotted of the world:) For the Lord your God is God of Gods and Lord of Lords (the Lord of glory) a great God, and a mighty, and a terrible, which accepteth no person, nor taketh reward, which doth right unto the fatherles & widow, & loveth the stranger in giving him foode and rayment: love ye therefore the stranger, for ye were all strangers in the land of Egypt.*

4. Want of conformity to this rule abundantly argues the levity of their beliefe unto such generall truths as they acknowledged. The old *Romane* proverb of *faith passive* or *fidelitie*; <sup>a</sup> *fidem nemo perdit, nisi qui non habet*, is more appliable to faith active or truly Christian. *No man can have the faith of Iesus, the Lord of glory with respect of persons, but he that hath not the faith of Christ Iesus.* For he that saith he believes CHRIST and keeps not his commandements, or rather altogether inverts them by costly invitations of the rich and mighty without due respect of the poore and needy, is by S. <sup>b</sup> *Iohns* rule a *liar*. Yet this preposterous respect of persons which is so incompatible with true faith

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faith in CHRIST, as formally contrary to its paterne; it was, as our Apostle tels us, that made them transgressors of the Law, even whilst they did things commaunded by the Law. <sup>c</sup> But if ye have respect of persons, ye commit sinne, and are convinced by the Law as transgressors. The head or first fountaine as well of these erroneous persuasions, as of difformities in their works, was want of firme assent unto the divine attributes, or unto the soveraigne will and pleasure of the Law-giver. For the Apostle to proove that assertion which containeth the reason of the former, [<sup>d</sup>Who-soever shall keep the whole law, and yet offends in one point, he is guilty of all,] giveth us that golden and metaphysicall rule, by which this whole discourse hath beene framed; <sup>e</sup> He that said, Thou shalt not commit adultery, said also, Thou shalt not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law; a positive or actuall transgressor by this act of murther; <sup>a</sup> a negative transgressor or non observer of the Law in his abstinence from adultery. Nor could his supposed chastity or restraint of lust, be a Christian action or truly vitall; because not inspired by faith or firme assent unto Gods will or commaundement: whose soveraignty once faithfully acknowledged and established in his thoughts, would have been a like potent to have restrained naturall inclination to murther or bloodshed, acts altogether as displeasing and contrary to the will of God. <sup>h</sup>

*Quando servus ex domini sui jussu ea facit tantummodo qua vult facere, non dominicam voluntatem implet,*

<sup>c</sup> 1am. 2. 9.

<sup>d</sup> V. 10.

<sup>e</sup> V. 11.

<sup>a</sup> Si pro arbitrio suo servi Domini obtemperant, ne in his quidem in quibus obtemperaverint, obsequuntur Salvianus loco inferius citato.

<sup>h</sup> Salvianus lib. 2. de Guber. Dei.

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f Eccl. 19.  
21.

the same humour of ambition, feare, or the like, might cause his diligence in the one and negligence in the other. And so may one and the same affection cause a man to observe one commandement and transgresse another. But he alone obeyes Gods commandements, that wholly submits his will to Gods will; that doth what God commands, because he believes he did command it; that avoids what God forbids, out of beliefe that God forbids it, or because he knowes it to be displeasing to his goodnesse. God commands all without exception to *glorifie his name both in body and spirit*, as well as to honour father and mother, or to abstaine from stealth. Many can stand at open defiance with the world for any touch of disobedience in these latter, which yet if out of faith they did observe, they would be as chaste of their bodies, and as honest of their hands; and would equalize their diligence in duties towards their parents with devotion towards God, unto whom zealous and religious prayers from a chaste and pure minde, are more pleasant then honoring of father and mother, and then abstinence from theft and cozenage. Faultinesse or negligence in the former, argues a faulty diligence in the latter: that honour so given to parents though in abundance, was but the fruite either of such goodnesse of nature as hath beene in many heathen, which neither knew God nor his laws, or of some carnall hopes to get a better portion by pleasing them: and that abstinence from theft, or performance of honest actions, were but the offspring



Se&t. 2. spring either of secular feare to be disgraced, or of a desire to be well reputed in the world. And whosoever is either kept back from evill, or drawn to good upon no better motives then these, will when oportunitie serves, be as much emboldened by them to transgresse divine præcepts of greater consequence. As what sonne is there which much reverenceth his father out of any affection or inclination not serviceable to faith; but at his instance would adventure upon such actions, as much dishonour God, and are most displeasing to his Saviour; Or who is hee that refraines to defile his fingers with theft or cozenage, onely because they are uncleanelly sinnes, and most obnoxious to shame and disgrace by humane laws, but would pollute his heart with legitimated sacriledge for maintenance of his credit, or hope of estimation with them, whose applause or favour hee most glories in?

5. As there is no surer argument of a lively faith, then this uniformity whereof wee speake; so can there bee no token of hypocrisie or crookednesse of heart more conspicuous or infallible, than to bee scrupulously timorous in some points, and presumptuous or confident in others, which upon faithfull examination may appeare to bee as doubtfull, and upon like doubt evidently as dangerous: or to bee zealous and forward in some duties, and negligent, dull or backwards in others as necessary. <sup>d</sup> It is a matter (as the author of the two-fold martyrdome tells us) that must be considered: How mightily do some Christians abhorre

*d Oportet  
autem et  
illud confi-  
dere quod  
topere Chri-  
stiani ab-  
horrent ab*

*horre*

horre things sacrificed unto Idoles, going into prophane Temples, or the Idoles themselves; when as S. Paul proclaimes, that neither is the Idole nor things sacrificed unto Idoles ought, much lesse is the Temple built of stone ought. And yet the mindes of many are so possessed with a religion of these matters, that sooner would they die than taste of things sacrificed to Idoles: and they deeme their offence cannot be expiated; if they goe into the Temple of Iupiter, Apollo, or Diana, or if they doe but touch an Idole, they think themselves grievously polluted. The religion of such men, for mine owne part, (I cannot but approve) if it be like it selfe

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idolothytis, & ab ingressu sanorum, atque ab ipsis etiam simulacris; cum beatus Paulus clamet neque idolum esse aliquid, neque idolothytin: multo minus sanum ex lapidibus constructum, est

aliquid. Et tamē plurimorum animus ea religione tenetur, ut mortū oppetant citius, quā gustū idolis immolatum, & inextinguibile piaculum esse ducant, si ingrediantur sanum Iovis, aut Apollinis, aut Dianæ, seque putent contactu simulacri vehementer contaminari. Equidem probotalium religionem, si sibi constet in omnibus. Nunc, pro dolor, videre est quosdam in his pene superstitiose trepidos, in alijs ubi gravior erat metuendi causa, nimium esse securos. Per se non inquinat animam contactus idoli, nec ingressus sancti, nec usus idolothytin: sed per se polluit conscientiam amor pecunie, incestus, rapina, hypocrisis, & huiusmodi monstra. Quā vero congruis, horrere sancti ingressum, nec horrere in templo sancto Spiritus consecrato victimas immolare demonis? Clamat sanctus Paulus scribens Corinthijs, Nescitis quia templum Dei estis & Spiritus Dei habitat in vobis? Si quis autem templum Dei violaverit, disperdit illum Deus. Rursus in eadem Epistola, An nescitis quoniam membra vestra templum sunt Sancti Spiritus qui in vobis est; quem habetis a Deo & non estis vestri? Quod si Christianorum peiora sibi consecravit Deus, ut in illis inhabitet per Spiritum suum; illis deliciarum & inambulat, illis amat sibi offerri victimam puram in omni loco. Et qui in hoc templum Deo sacrum, ejecto sancto Spiritu, inducit abominationes, quas in mystica visione conspexit Ezechiel; qui illic sedem facit Mammonæ Veneri, Comæ, Baccho, alijsque portentis: qui ibi demonibus immolat spurcissimas hostias, veretur ingredi sanum gentium ne contaminetur? Proinde nemo sibi frustra blandiatur, Deus non iridetur: constet sibi nostra religio, nec alius detestemur, ipsi gravioribus obnoxij criminibus, nec alibi sumus religiose timidi, alibi imprudenter impij. Sed Christum semel professi, tota vita reddamus illi testimonium, & undique glorificemus illum, obediētes illius præceptis, ut in hoc cognoscant homines quod verè fidemus illi, quod ex anima diligimus illum, & quod non simulatè ad sacrum lavacrum addiximus nos illius militie. Author de duplici Martyrio Whether this Treatise were written (as Effenceus tells us most in his time thought) by Erasmus desirous to try whether he could equalize Cyprian, or by some other; the opinion of antiquity concerning the nature of true Christian faith, is so well and pithily expressed by him, as no treatise of like quantity, ancient or moderne, will give better satisfaction to the judicious unpartial Reader.

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in all points. But now aduaies with grieve alas we may behold, some in those points (if I might speake home) superstitiously fearefull, and yet in others which minister iuster cause of feare, too too secure. The touching of Idols, going into a Temple, or eating of things sacrificed to Idols, doe not in themselves pollute the soule; but love of money, ravin, hypocrisie, and such like monsters pollute the soule immediatly. His conclusion is, Therefore let no man flatter himselfe, God is not mocked: let our religion be uniformly constant, let us not detest others, being our selves obnoxious to crimes more grienous; let us not bee religiously timorous in this or that point, and in some others impudently impious. But having taken the profession of CHRIST upon us, let our whole life give testimony of him, let us every way glorifie his Name by obeying his precepts, that men may hereby know wee trust him in that wee love him from our soules, and that we did not dissemblingly consecrate our selves unto his service at our Baptisme. Many like passages of this Author I leave to the Readers meditations; partly sorry I had not perused him before this treatise was conceived and otherwise finished, and yet partly glad in that the Lord had put the like meditations into my heart. To interfert more proofes of antiquity, would be troublesome unto me, ayming especially, out of Gods word, to set the warp with what speed I can, and afterwards, if God permit, to weave such authority of Fathers into it, as his providence shall direct me to.

6. To gather all into a brieve summe; True faith first acquaints us with the nature of God & his attributes,

attributes, it teacheth his will to be the rule of goodnes & enjoynes us nothing but what is good to us: that he loves all good, and hates all evil, without any respect to their persons, in whom they are found; the greater of either kinde the more, and the lesser the lesse. Here then is the triall of our faith, if it have taught us wholly to submit our wils unto his will, to like whatsoever he likes, to hate whatsoever he hates, to love that best which his word tells us he loves most, & likewise to hate that most which hee most hates, though otherwise either pleasant to our naturall disposition, or not so displeasing or distastfull as many other matters would bee, did wee follow the fashions of the world. Firme *Assent* to these and other attributes, will uniformly extend that universall precept, *It is better to obey God than man*, to our owne soules and affections. Nay, it is the very principall or grand stemme of faith, to be in heart perswaded and resolved, that it is much better at all times to obey the law of God, than our owne affections, the lusts of the flesh or the law of sinne. And then onely we pray in faith, when we say not with our lips alone, but with our hearts and soules, *Not our will, but thy will bee fulfilled*. By retaining any branch of our owne wills or desires unrenounced, or not resigned up into Gods hands, we give him hold of us who never wil let hold go, unlesse we cut off the member which offendeth us. For, as one very well observes, so the snare be strong and the hold sure; a bird though caught but by one clawe shal as certainly be the Fowlers por-



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tion, as if she had beene taken by both the wings. The soule which altogether delights in its owne will, not doing any part of what God would have it doe; is like a bird caught in a net, or so entangled in lime-twigs that it cannot take wing, or make any shew of escape. But the soule which observes most, and dispenseth with some one or few branches of Gods will; although for a time she may soare aloft in Pharisaicall perswasions and build her nest above the moone, yet is but deluded by *Lucifer*, (who as he lured her thither, can at his pleasure call her downe) as birds are by little children, which suffer them oft-time to make some handsome flight, but with a long string about their feete. This is a snare which men of better place, meanes, and sufficiencie, or of more stayd judgement, had need with watchful care to avoid. For such commonly therefore abstaine from most other actuall sinnes, because they secretly delight in some one or few, which out of experience perhaps of many, they have made choise of, as most pleasant, either because they are naturally inclin'd, or have been long accustomed to them, or because they expose the not to present danger or disgrace, as not odious in the worlds sight. And many scattered delights, meeting in one, like a multitude of broad shallow streames falling into one deepe narrow channell; carry the soule with least interruption of speedy passage, into the bottomlesse gulf. United force is alwaies strongest, and for this reason, it is oft harder to renounce one sinne, wherein wee delight much, then a great manie which

which we equally affect. Freedome from manie, usually breeds secret presumption, or indulgence to our delight in some one or few, and indulgence bringeth forth hardnesse of heart. Or if the worldly wise-man can curb all his desires from bursting out into knowne evils, this abundantly contents him, but so doth it not his God: unto whom this permanent luke-warme civil temper, symbolizing onely with true religion in abstinence from a ctual evill, not in fervency of devotion; is more abominable then the destemperature of publicans and open sinners, accompanied usually with most vices, yet not so firmly wedded unto any, but discoverie of their filthinesse, may induce them to be divorced from all. It is much worse to be at the very entrie into the Kings banquet and retire, or not goe in, than to stay at home and pretend excuses.<sup>b</sup> A chaste Infidell (sayth S. Augustine) is not onely lesse prayse-worthy (than an incontinent believer) in that he is continent without beliefe, but rather lyable to greater reproofe, in that being continent hee doth not believe.

7. Of such uniformity in practising dueties expressly taught by the rule of faith, as hitherto hath beene prosecuted, is that most true which the moderne *Romanist* (in no point destitute of one ape-trick or other to mock G O D and man with a counterfeit shape of true religion) misapplies to curious points of speculation: bearing men in hand, that if they believe not everie point of faith alike, they believe none aright. Whence, many things they teach as necessarie to salvation,

<sup>b</sup> *Continentis infidelis homo non solum minus laudandus est, quia se continet, dum non credit; verum etiam multo magis vituperandus, quia non credit, cum se continent.*  
August. de civit. dei, lib. 16. ca. 36.  
Hinc apparet quam parum momenti sit in rivulis externorum operum, nisi ex puro interiore fonte manent.  
L. Vives in illum locum.

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being intricate and impossible to be conceived, with such evidence or probabilitie as may ground certaintie of faith; silly soules are brought to distrust the perspicuitie of Scriptures, and to repose that confidence in their Instructors, which they should doe in Gods word, and so for feare lest they should have no faith, but by believing as the Church doth, they believe the Church only, not God, nor any article of faith, as was delivered in the former booke. Nor can their works, if conceived or begotten by the booke or Iesuiticall rules of life, be ever acceptable in Gods sight; because not inspired by true and lively faith, uniformly spreading it selfe throughout all their faculties, cherishing and strengthening them as the Sunne doth plants to bring forth fruite. To speculative points, or our *Assent* unto divine revelations as true, the former rule is onely then applicable, when willfull contempt or indulgence to our owne affections doth blinde our understanding. He that upon such morives doubts of any principall article, or dissents from it, rightly believeth none: but, if for want either of naturall capacity or particular illumination of Gods Spirit, he cannot so firmly assent unto some principall truth as others doe, to whom they are more fully revealed; so he demeaneth himselfe, during the time of his dissent or doubt, according to that measure of knowledge God hath given him; his faith may be sincere and sound, though not so farre spread as it is in other men.

8. But some better minded, perhaps, will here  
demaund,

demaund, how farre this uniformity in practice is to be extended? as, whether a man may not be more prone to one sinne then another, or more apt to conforme his will and desires unto Gods will in some points of his service, then in others, without prejudice to the sincerity or lively-hood of his faith? If this pronenesse to evill and negligence in good, proceed from strength of naturall inclination, or long custome: his relapse into the one, or holding off from the other, doth not disprove his obedience in those points wherein faith hath gotten full conquest over his desires; if his inclinations to his beloved or bewitching sins proportionably decrease or wane, as his zeale or devotion in the points of duty are augmented. But every member of the old man must be mortified, ere our faith be every way such, as that whereby the lust doe live.

The manner of whose life by Faith is now necessarily to be discussed more fully then in these present meditations was intended, lest from some passages in the former discourses the unobservant Reader happily suspect the difference betwixt us and the Romish Church in this controversie to be but small, or to consist rather in words than in substance: especially if works be so necessarily included, as we suppose, in that faith which justifies. Nor seems it easie to reject our adversaries forme of doctrine without some prejudice to *S. James*, in whose termes their assertions for the most part are conceived. This last prejudice notwithstanding first removed, wee are to manifest their dif-




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sent from us, and from the forme of wholsome doctrine which Gods Word prescribes, to be as great in this question as in any. For admitting their Faith were sound and their workes (which is before refuted) lively; they utterly invert the right use of both, and by artificiall sleights, or tricks of wit not discoverable by every eye, draw poore soules from CHRIST the onely end of the Law as well morall as ceremoniall, the sole loadstarre of Faith, and all other sanctifying graces.

CHAP.

## CHAP. XVII.

*Of difficulties arising from the former discourses in the Protestants doctrine of Iustification by faith without workes: That faith is as immediately apt to do good workes of every kinde as to iustifie: Of the diuers acceptions of justification. That the justification by workes mentioned by S. Iames is presupposed, as subordinate to S. Pauls justification by faith without workes: The true reconcilment of these two Apostles contrary speeches in appearance, from the contrarietie of their severall ends or intentions.*

I.  Paul (as is declared at large before) includes workes in faith, which S. Iames takes as he found it in unfruitfull hearers destitute of good workes. This difference notwithstanding alone considered doth no way salve, but rather remove the seeming contradiction betweene the one avouching and the other disclaiming justification by faith without workes, and cause it wholly to settle in S. Pauls assertion, or in the doctrine of Protestants thence derived. For whether justified we be by workes and faith, as S. Iames expressly speakes; or by a working faith as S. Paul implies: this faith workes such righteousness, as S. Iames requires not in others but in our selves. Seeing then both faith and the righteousness it workes, are inherent in us, how are we not justified by inherent righteousness; if justified by such a working faith, as S. Pauls commends, & we have

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a Math. 5.  
20.b Math. 5.  
17.  
c Verse 19.

hitherto described? This which we conceive by way of doubt, our Saviours doctrine seemes to put out of al controversie; <sup>a</sup> *Except your righteousness exceed the righteousness of the Scribes and Pharisees, yee shall in no case enter into the kingdome of heaven.* What righteousness doth he here meane? Inherent questionlesse: for he presseth such an uniforme observation of all the Commandements, as S. James doth. The Scribes and Pharisees did as it seems, even then calumniate him, as they afterwards did S. Paul (and the Pontificians do us still;) as a destroyer of the Law, because he reprov'd their confidence in workes, and sought to establish the doctrine of faith which we now teach. Needfull in this respect was that caveat; <sup>b</sup> *Think not that I am come to destroy the Law or the Prophets: I am not come to destroy but to fulfill them.* <sup>c</sup> *Whosoever therefore shall breake one of these least commandements, and shall teach men so, he shall be called the least in the Kingdome of Heaven: but whosoever shall doe and teach them, the same shall be called the greatest.*

If by the Kingdome of Heaven he meant the kingdome of grace, the argument is more strong then otherwise it wold be: howsoever, strong it is, and not impeached by this reply; *That* such observance of the Commandements, as is here required, is necessary to sanctification, or salvation, not to justification. That it should be more necessary to one of these then to another, implies a contradiction in the termes well expressed, and equally compared; as it doth unto our Saviours purpose, to say, that workes are lesse necessarie

cessary before justification then after it. A man in that he is justified, is the immediate heire of salvation, at the least acquitted from the sentence of death: now if we affirme such righteousness more necessary after he is justified, then before; wee should in congruity grant that workes win heaven, and faith only delivers from hell: or granting justification to be the passage from death to life eternall, the addition of such workes subsequent, as were not precedent, could be availeable onely to supererogate some excessse of glory. For though we stood still at the same point where justification found us, we should be infallible heires of glory. Or if faith without workes obtaine justification; having justified us, shall it not much more without them lay sure hold on salvation, & all the degrees of joy that do accompanie it? Suppose a man should die in the very instant wherein he is justified: none would doubt either of his absolution or salvation. Is he then saved with workes or without the? If without them, our Sauours rule doth faile us: for this man enters into the kingdome of heaven without more strict observance of the Commandements, then the Scribes and Pharisees used; yea without any part of that righteousness, whereof they in some measure were partakers. If with the, their presence is necessarie to justification, and in order of nature before it, because necessary ere he can be capable of entrance into the kingdome of heaven; as performance of every condition is in nature precedent to the accomplishment of what is not promised without it. Againe, no man denies but



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d What  
maner of  
causalitie  
this speech  
includes,  
see §. 7.

c i. Job. 3. 7

f Tertium  
testimonium  
[Qui tacit  
iustitiam,  
iustus est]  
non docet  
qui. l. faciat  
hominem  
formaliter  
iustum, sed  
unde possit  
cognosci, an

aliquis sit iustus. Ille enim iustus est, qui iustitiam facit, sicut ille vivens est, qui movetur; & illa est arbor bona, quae facit fructus bonos: nec tamen ideo est arbor bona, quia facit fructus bonos, nec ideo vivit aliquis, quia movetur, sed contra, ideo movetur, quia vivit, & ideo facit fructus bonos, quia est arbor bona. Sic igitur, qui facit iustitiam, iustus est sed non ideo iustus, quia facit iustitiam; sed ideo iustitiam facit, quia iustus est. Bell. lib. 2. de iust. cap. 16.

This

but faith inherent in order of nature goes before justification in that sense we take it; yet justifying faith necessarily includes such works in it, as Saint *James* requires; at the least a preparation or immediate promptnesse of minde to do them. And more then so was not in the worke of *Abraham* which he commends, seeing *Isaac* was not actually sacrificed, but offered up by faith unfained to be sacrificed: and this worke or rather thus much of it, did go before justification, <sup>d</sup> either as the cause doth before the effect, or as the meanes before the end; for (as S. *James* saith) he was justified by it. But that perhaps in his language and intent was no more then to bee declared just. So would I answer, were I *Aquinas* his scholar, and held justification to consist in habituall righteousness or grace infused. Thus *Bellarmino* very well expounds the like speech of S. *John*, *Hee that doth righteousness, is righteous*. Because of his deeds or his works? No: but by them he is knowne to be righteous. <sup>e</sup> For he is said to be righteous that doth righteousness, as he that moves, is sayd to be living, or the tree good that beares good fruit; yet is not the tree therefore good, because it beares good fruit, nor doth a man live because he moves. But contrariwise the one moves because he lives, the other brings forth good fruit because good: so in like manner he that doth righteousness, is righteous; yet not righteous because he doth righteousness, but he doth righteousness, because he is righteous.

This answer shaped by him for *S. Iohn*, would have better befitted *S. Iames*; as the glosse which they put upon *S. Iames* would not altogether so ill beleeue *S. Iohn*. That he had meant the *second justification*, whereby a man receives increase of grace and is more just, had been harder for us to disprove, though most improbable for them to affirme. But that *S. Iames* should meane this second justification, as the *Trent Councell*, without any shew of probability boldly avoucheth; is manifestly disproved by his instance in *Rahab*. For the first righteousness shee ever wrought, was the receiving of the messengers and sending them out another way; and yet by this worke was shee justified in that sense that *S. Iames* meant, not in the sight of men but of God. For the drift of his dispute is, to shew that without workes no man can be approved in Gods sight, howsoever he may perswade himselfe and others. *Abrahams* and *Rahabs* workes are but branches of that religion, whose practices he had commended to those his disciples as pure and undefiled. Before whom? Man only? No, before God even the Father. The religion it selfe, he exemplifies by observance of the affirmative and negative precepts, as in visiting the fatherlesse and widows in their distresse, and by keeping themselves unspotted of the world. *Bellarmines* instance in *Abrahams* workes evidently refutes their opinion, that think workes onely declare us just; his allegation of *Rahabs* kindnes, or hospitality more forcibly overthrowes the \**Trent Councell*, & his owne imagination, that *S. Iames* should meane the *second justification*.

*Iam. 1. 27.*

\* *Seff. 6 c 10*

Se&amp;.2.

*justification*, whereby a man of *just* becomes *more* just, then which nothing can be imagined more contradictory to the Apostles meaning. For who can think he reputed them for just whom hee called vaine men, in that they had faith without works? The same faith notwithstanding seconded with works had (as our adversaries contend) made them just, not more just then before: for now they were first to become just, being before unjust and transgressors of the Law, as the Apostle proves in that they had respect unto persons. The justification therefore he sought by *Rahabs* example to bring them unto, was (if so wee distinguish) the *first justification*, whereby of transgressors they were to become new men in CHRIST, and inwardly righteous, not in the sight of man, but of God. For whatsoever this Apostle denies of faith without works, he attributes to faith with works. Now it is granted by all, that he held faith without works to be altogether vaine and unable to justify in the sight of God: if with them it were in his judgement not sufficient, he had denied all justification in Gods sight either by faith alone, or by works and faith; so as no meanes of salvation could be left us. More arguments I need not use: for every observant Reader may furnish himselfe with plenty, all demonstrative, that works, taken as *S. James* meant, (not for the act or operation onely, but either for the act or promptitude to it,) are necessary to justification (\* not before men but before God) and in order of nature precedent.

\* In what sense works are said to justify us in respect of men, not in respect of God, see parag. 6.

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2. But the Readers minde, as for a while mine was, may be held in suspense, that albeit we must be operative ere we can be justified; yet the first operation of that faith which justifies, is alwaies seene in the busines of justification, as that of S. *Austin* may necessarily seeme to imply, *Bona opera sequuntur justificatum, non precedunt justificandum*. If we be not justified (as all agree) without some operation or work of faith, and all other good works (as this Father affirmes) are not precedent but subsequent to justification; those operations of faith which belong to the work of justification, must of necessity in order of nature, if not of time, be of all others the first. This golden sentence notwithstanding will not abide the touch, unlesse wee take justification (as S. *Austin* doth) for the first infusion of that grace, whereby we are justified & enabled to bring forth works truly good. That the habit of grace (whereof faith is the principall part or foundation) should in order of nature be precedent to works done in faith, (for vnlesse so done they are not truly good;) is a case excluded by its clearenesse from all controversie. But the works, by which, as S. *James* affirmes, we are justified, must needs goe before the justification which hee speaks of, yet not before the first infusion of faith, unlesse we affirme (which no protestant must, or any intelligent Papist doth) that we may bring forth good works, ere faith bee planted in our soules. The infallible consequence of these deductions is, that betweene S. *Pauls* faith and S. *James* his justification, there must be works intermed-

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a So likewise is it taken in the 12. Article of our Church. Albeit that good works, which are the fruits of faith, & follow after justification, cannot put away our sins, & endure the severity of Gods judgement: yet are they pleasing and acceptable to God in Christ, and do spring necessarily out of a true & lively faith; in so much that by them a lively faith may bee as evidently known, as a tree is discerned by the fruit.



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ate of what kinde it skills not, so they be done in faith. Of workes so done, to question which are in time and nature first; were, as if you should demand what meates, such as after a long sicknesse have well recovered their tast and appetite, use first to feed upon. Curiosity of methode or nice prescriptions would in this case be offensive to good stomachs, which should not do much amisse in falling to such wholesome food, as first comes to hand. Thus much in generall is not unfitting to our present purpose; *That* the internall, elicitive, or formall acts, are in order of nature and time precedent to the impulsive acts of faith; to wit, such operations or exercises of other vertues, faculties, or affections as are inspired by it: as wee most firmly assent to Gods mercy, wisdom, truth and justice, before we can be faithfully mercifull, just, or true, or do the works of righteousness, mercy or truth *in faith*. Of the internall or proper acts or exercises of faith, such as flow directly from it, are before such as are conceived by way of reflection. Such as flow immediately from the essence, are (at least) in order of nature, before such as proceed from the properties of it. In both ranks these are before others of the same kind, which are of more generall or abstract points; as we actually assent unto divine revelations, first as true, then as good, lastly as good to us: and yet we must so assent unto them, ere we can firmly or confidently relie upon them. Nor can our reliance or trust, whether on Gods providence in generall, or upon his mercies in C H R I S T, be more firme and faithfull, then

Workes  
done in  
faith, are  
acceptable  
to God for  
the merits  
of Christ  
unfaigned-  
ly appre-  
hended, as  
the onely  
author of  
salvation &  
sole end of  
faith, with  
whom our  
soules seeke  
perfect u-  
nion, not  
from our  
perswasion  
of our own  
salvation  
on such u-  
nion alrea-  
dy accom-  
plished

is our precedent deniall of our selves and renun-  
ciation of all trust in worldly meanes: which pro-  
perty as was before<sup>b</sup> observed, immediately re-  
sults from our direct assent unto Gods wisdom, e,  
power, and mercy, and unto our owne misery, ig-  
norance, and imbecillity. From assent to both these  
and unfaigned deniall of our selves thence resul-  
ting, as from joynt rootes, springs true confidence  
in Gods providence, alwaies in order of nature  
precedent to stedfast and inseparable adherence  
unto CHRIST, which is the end of all our wor-  
king, and as it must for this reason be first inten-  
ded, so cā it hardly be accomplished without some  
intermediate acts or exercises of Gods graces in  
us: unto all which faith necessarily is concurrent.  
If we shall then compare the acts or operations of  
faith amongst themselves according to the same  
strength or equall degrees of fidelity in doing  
Gods will; the effectuall application of Christs  
merits is but a branch of the former uniformity in  
working required by S. Iames, neither necessarily,  
nor ordinarily the first, either in order of nature,  
or time. Whether we speake of application actuall  
and expresse, or of implicit and potentiall, that  
faith which is of strength sufficient for firme and  
faithfull application of Christs righteousness or  
conceiving sure trust in Gods mercie offered in  
him, is as immediatly operative of other workes;  
as powerful to bring forth deeds of mercy, alwaies  
uniformely prompt to doe any part of Gods will,  
that first whereunto it is first called. It was an act  
of that faith by which Abraham lived, an act com-  
mendable

Sect. 2.

a See cha.  
21. & 23.

d Gal. 3. 7.

Iob 8. 39, 40

\* Eos deni-  
que filios  
Abrahe di-  
cit, quos in  
juvandis,  
alendisque  
pauperibus  
operarios  
cernit. Nam

mendable in the sight of God, to forsake his coun-  
trei when God called him ; yet an act in time  
long precedent to that which was imputed unto  
him for righteousness. And in his legend the holy  
Ghost would instruct us, that the safest way to  
get full assurance of our heavenly inheritance, is to  
execute Gods will without delay, \* first to re-  
nounce the world, father and mother, native  
Countrey &c. that we may be ready when he shall  
call ; and on these foundations surely laid to raise  
our confidence in Christ. <sup>d</sup> Know (saith the Apo-  
stle) *they which are of faith, the same are the children  
of Abraham* : but every one is not the sonne of  
faith that saies or thinks he believes as his father  
*Abraham* did ; unlesse he have such an operative  
faith as *Abraham* had, well trained to every point  
of service, that shall be enjoined.

This speech of *S. Paul* is but equivalent to that  
of our Saviours ; *If ye were Abrahams children, ye  
would do the works of Abraham*. What were these?  
faithfully to assent unto the truth revealed by  
God, and lovingly to entertaine his messengers:  
but now (saith our Saviour) *You goe about to kill  
me, a man that hath told you the truth which I have  
heard of God : this did not Abraham*. The nature  
and uniformity of faith supposed such, as hath  
beene often inculcated ; *Saint Cyprians* \* collecti-  
ons in this point, are as strong and sound as the  
point it selfe is orthodoxall. *Christ calls them Abra-  
hams children, whom hee sees operative in helping  
and nourishing the poore* For when *Zaccheus* said ; *Lo,  
the one halfe of my goods I give to the poore, and if I  
have*

Cap. 17

have defrauded any man, I restore it *forefold*: Iesus answered and said, *This day is salvation come to this house, in as much as this man also is the sonne of Abraham*. For if *Abrahams* believing God were reputed unto him for righteousness, he likewise that gives almes according to Gods commandment, believes God: and he that hath the truth of faith, retaines the feare of God, and he that retaines the feare of God, hath God in his thoughts, whiles he shewes compassion to the poore. Therefore he workes because he believes, because hee knowes all the word of God foretels, is true, that the sacred scripture cannot lie, that unfruitfull trees (i) men barren of good workes must be cut downe and cast into the fire, but the mercifull shall be called unto the heavenly kingdome. And in another place he calls such as are fruitfull in works, *faithfull*, denying this title to the unfruitfull and barren: *If ye have not beene faithfull in the unrighteous Mammon*, who will commit the true riches to your trust? And if ye have not beene faithfull in that which is another mans, who will give

cum Zacharius dixisset, Ecce dimidium ex substantia mea do egenis, & si cui quid fraudavi, quadrupla reddere: spondit Iesus, & dixit, quia salus hodie huic domui facta est, quoniam & hic filius est Abraham. Nam si Abraham credidit Deo, & reputatum est ei ad iustitiam: utique, qui secundum preceptum

Dei elemosynas facit, Deo credit; & qui habet fidei veritatem, servat Deum in ore: qui autem Deum timorem servat, in miserationibus pauperum Deum cogitat. Operatur enim ideo quia credit, quia scit vera esse quae praedicta sunt verbi Dei, nec scripturam sanctam posse mentiri: arbores infructuosas, id est, steriles homines excidi, & in ignem mitti, misericordes autem ad regnum vocari. Quia & in alio loco operarios et fructuosos, fideles appellat; infructuosos vero, et sterilibus fidem derogat, dicens, Si in iniusto mammona fideles non fuistis, quod est verum, quis credet vobis? & si in alieno fideles non fuistis, quod est vestrum, quis dabit vobis? Si veraris et metuis, ne si operari plurimum ceperis, patrimonio tuo largi operatione finito, ad penuriam sorte redigaris; esto in hac parte intrepidus, esto securus. Finiri non potest, unde in usus Christi impenditur, unde opus celeste celebratur. Cyprian. de opere & elemosyna.



## Sect. 2.

\* Quid est  
igitur cre-  
dulitas, aut  
fides? opinor  
hominem  
fide liter  
Christo cre-  
dere, et fide-  
lem deo esse,  
hoc est, fide-  
liter Dei  
mandata  
servare: si-  
cut enim  
servi homi-  
num diviti-  
um aut procura-  
tores, quibus  
vel supelle-  
tilis copiosa  
vel cellarum  
opulenta  
creduntur;  
fideles absq[ue]  
dubia dici  
non queunt,  
si res tradi-  
tas devora-  
rent: sic pro-  
fecto etiam  
Christiani  
homines fi-  
deles non  
sunt, si bona  
sibi a Deo  
assignata  
corrumpere-  
rent. Salvianus lib. 3.  
2 Rom. 8.  
B Rom. 6. 2,  
3. 4.

you that which is your owne. \* *Salvianus* words here inserted in the margine imports no lesse.

3. If the workes required by *S. Iames*, be not truly good without presupposall of faith, nor justification possible without presupposall of such workes; the more operative wee make *S. Pauls* faith, the more we rather draw then loose the former knot, whose solution in this respect must be sought by unfolding the divers acceptions of justification. Sometimes then it imports the decree or purpose of God to justifie sinfull men, as <sup>a</sup> *whom he predestinated, them also he called, and whom he called, them also he justified; and whom he justified, the also he glorified.* About justificatiō in this sense there either is, or need to be no controversie; at least none pertinent to our present purpose. But as God decreed before all time to create *man*, yet did not create him untill time had numbred six daies: so although his purpose was from eternity to justifie or absolve us from our sinnes, yet actually he doth not justifie or absolve us before we have actuall being; nor doth he justifie all that have such being, but those onely which have the seales or pledges of his calling, of which whosoever are partakers, are in a secondary sense accompted justified. <sup>b</sup> *How shall wee (saith the Apostle) that are dead to sinne, live yet therein? Know ye not that all we which have beene baptized into IESVS CHRIST, have been baptized into his death? we are buried then with him by baptism into his death.* All persons baptized may be accounted justified in the same sense they are dead

dead to sinne : and dead all such are to sinne, not really or actually, but by profession, in as much as by receiving this outward seale of Gods covenant or other like pledges of his favour, they binde themselves to abrogate the soveraigntie of sinne in their mortall bodies, and to give their members weapons of righteousness unto God. Thus when the Apostle speakes indefinitely of all their salvation or justification, to whom he writes; his meaning can be no other then this, that al of them have received undoubted pledges of Gods mercie and need not doubt of justification actually, or finall absolution, so they walk worthy of their calling. Their error whose rectification *S. James* sought, did consist in holding these outward seales or conspicuous tokens of Gods favour, whereby their Assent unto his promises as true, was confirmed, sufficient to finall approbation or admission into the inheritance of *Saints*; albeit they did not consent unto every part of the Law as good, in the practice. Concerning justification thus taken, there is at this day little or no controversie, unlesse betweene the spirit and the flesh, or betweene our owne conscience and Satan, who still labours to perswade us this kinde of justification might suffice. Thirdly, in as much as God decreed to justify man by faith which even in such as are saved by it, is not ordinarily perfected in a moment; we are said sometimes to be justified, when the first seeds of that faith, which by taking firme roote, by fructification or perfection, added by the immediate hand of God become salvificall, are first sown in our

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Non observance of this distinction betweene justification presumed & accomplished, or on Gods part proclaimed & sealed to us; hath made many Expositors (otherwise men of admirable judgement and sagacitie) run counter in some passages of *S. Pauls Epistles*.

Sect. 2.

Ezek. 18.  
24.

a Rev. 22.3

b Rom. 2.13

c Mark. 12  
33.34.

hearts. Hee that hath but a resolution, for the present, sincere, though variable, to walk in all the waies of his God; is in scripture often instilled iust or righteous, and may by this resolution or purpose be truly said justified in the sight of GOD, not absolutely, but in respect of opposite prophanenes or expresse dissimulation. *If the righteous* (sayth the Lord unto his Prophet) *turne away from his righteousness and commit iniquities; in his transgression that he committed, and in his sinne that hee hath sinned, in them he shall die.* And againe, *The righteousness of the righteous shall not deliver him in the day of transgression, &c.* when I shall say unto the righteous that he shall surely live, if he trust to his owne righteousness, and commit iniquity, all his righteousness shall be no more remembred, but for his iniquity that he hath committed, he shall die for the same. And unto such as are here specified though not unto such alone, that speech of S. Iohn is litterally appliable: *a Qui iustus est, iustificetur adhuc: he that is righteous let him be righteous still, or more justified.* Nor can that other of S. Paul be restrained to those that have attained saving faith or finall absolution, *b The hearers of the Law are not righteous before God, but the doers of the Law shall be iustified.* That is, God doth approve their deeds so farre as they are consonant to his law, and accounts the sincere practise of morall duties, whereunto light of nature did leade the *Gentiles*, much better then the outward observance of legall ceremonies or *sabatarian* delight in hearing. *Thou art not farre from the kingdome of God,* saith our *c* Saviour to him that had

had discreetly acknowledged this truth; *To love the Lord with all the heart and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all burnt offerings and sacrifices.* Now if by such workes as the heathen or auditors of the Law not yet sanctified often practised, much more by those works which accompany true and lively faith, we may in a higher degree of the same sense be accounted justified; that is, approveable in the sight of God, or passively capable of a finall absolution, or effectuall justification. And this was all S. James meant in that assertion. <sup>d</sup> *Yee see then how that a man of workes is justified and not of faith onely:* which words are but equivalent to the like precedent; <sup>e</sup> *What availeth it my brethren, though a man say he hath faith, when he hath no workes? can the faith save him?* The conclusion intended in both places, as in that whole discourse, was no more but thus; No man may presume he is already in the state of justification or salvation, unlesse he finde himselfe unparially devoted unto good workes of every kinde. Or albeit his faith have once or twice shewed it selfe by his workes, or readinesse to do Gods will; he must not here set up his rest or relye on what is past. Abraham had obeyed Gods will once in <sup>f</sup> leaving his fathers house, and againe in cancelling his owne resolution for making his <sup>g</sup> servant his heire, upon Gods promise to make his seed like the starres of heaven: his beliefe hereof was accounted to him for righteousness. But did he thus justified by faith, cease to worke? No: his faith by

d James 2.  
24.  
e ver. 14.

f Gen. 12. 1,  
2. & c.

g Gen. 15.  
3, 4, 5, 6.



Se<sup>c</sup>t. 2.

Gen. 22. 12.

James 2. 23

Pro. 20. 9.

Psal. 19. 9.

h In this

sense is it

taken by S.

Paul. Rom.

8. 33, 34.

Who shall

lay any

thing to the

charge of

Gods choſe?

It is God,

that justifi-

eth. Who

shall con-

demne? It is

Christ which

is dead, yea,

or rather

which is ri-

ſen againe,

who is also

at the right

hand of

God, and

maketh re-

quest also

for us.

working became more perfect, and improved his former approbation, of being reputed righteous, so farre as to be thenceforth called the *friend of God*. And this was written for our instruction, *ut qui justus est, justificetur adhuc*, that every one which hath attained to morall hope of salvation, should make his election sure by practice of such workes, as perfect faith and enapt it for sure reliance on Gods promises. Did S. Paul then ever affirme that a man could be saved or justified without such workes? No, he alwaies supposed them as a qualification most necessary in the party which expected finall absolution or benefit of Gods generall pardon. In what sense then doth he say, we are justified by faith, not by workes? Not by workes ceremoniall? Not by such as were the best that Abraham or David ever did. The forme of Salomons interrogation, [*Who can say, I have made mine heart cleane, I am cleane from my sinnes?*] supposeth his father could never have truely avouched thus much. Yea David himselfe, even in his best daies and purest thoughts, unfainedly disclaimes all such purity or perfection, as this brieſe demand (to reserve others, and the full handling of this to their proper place) is for the present prooffe sufficient; <sup>h</sup> *Who can understand his faults? Cleanse me from my secret sinnes*. This assures us, there is another acception of justification yet behind; most frequent with <sup>i</sup> S. Paul; to wit, for a actuall sentence of the judge acquitting or absolving us, or for finall absolution or actuall acquittance of the parties so qualified, as S. James requires. And as we  
are

are not capable of Gods promises of eternall life or happinesse without workes, (and yet we apprehend them not by workes, but by faith:) so this finall sentence of joy and comfort is apprehended by faith alone; although so truly apprehended it cannot be by parties destitute of workes, nor do wee onely by faith alone apprehend the truth or derive the benefit of divine promises to our selves, but by it alone (though accompanied with all other sanctifying graces and attended with the whole traine of workes morall or ceremoniall) we expect and pray the promises may be fulfilled, not for our sakes or for any righteousness we have in us, or can hope for in this life, but only for the merits of CHRIST, by his sole mediation and intercession.

4. The seeming contradiction betweene these two great Apostles is hence easily and clearely thus dissolved. S. *James*, affirming we are justified by workes and not be faith alone, speakes of the passive qualification in the subject or party to be justified or made capable of absolute approbation or finall absolution. This qualification supposed, S. *Paul* speakes of the application of the sentence or of the ground of our plea for absolution: the one (by his doctrine) must be conceived, and the other sought for onely by faith. The immediate and onlie cause of both he still contends not to be in us but without us, and for this reason when hee affirms that wee are justified by faith alone, he considers not faith as it is part of our qualification inherent, or the foundation of other graces, but as

it

Sect. 2.

d Rom. 1. 17  
Gal. 3. 11.  
\* Cum hoc  
loco Pro-  
phetanomi-  
ne fidei &  
persuasionē  
sive assen-  
sum firmū  
mentis, &  
fiduciam si-  
ve spem cō-  
prehenderit;  
certum est  
Apostolum  
quoque dū  
ait Iustitia  
Dei in eo  
revelatur  
ex fide in  
fidem, sic  
accepisse fi-  
dem, ut u-  
tramq; com-  
plectatur.  
Nec detorsit  
Apostolus,  
sed proprie  
usus est va-

lentinio Propheta, ad suae sententiae confirmationem. Nam licet cortex literae propo-  
nat captivitatem populi Iudaici sub rege Babiloniorum, & liberationem quae facta est  
per Cyrum; non tamen ille praecipuus sensus est, sed alius qui latet sub cortice literae,  
qui est de captivitate humani generis sub tyrannide Diaboli, & liberatione, quae facta est  
per Christum. *Sabbat* in 1. ad Rom. ver. 17. e Heb. 10. 35.

it includes the correlative terme or immediate cause of justification, whereunto it alone hath peculiar reference or continuall aspect. This is that which in other termes some have delivered; *fides iustificat relativè, non effectivè aut formaliter, faith justifies relatively, not formally or by way of merit or efficiency.* To this purpose he alleageth the Prophets testimony; *The just shall live by his faith.* Faith then makes him just, and justifies him in that sense S. James meant, as it is operative; but hee lives by it as it unites him to the Lord of life: yea by it alone, in as much as by it alone, not by it and other parts of grace as joynt supporters, he trusts in Gods mercies offered in CHRIST, wholly relying on them, not partly on them, and partly on righteousness inherent. That the Prophet in *faith* included this confidence and reliance upon Gods mercies in CHRIST, was a point unto the judicious \* *Sabbat* so cleare, that if the Apostle in the first to the Romans had otherwise taken it, he knew not how they could be reconciled. That so much it imports in the *tenth* and *eleventh* to the Hebrewes, is evident, and will so appeare from the very proposall of his speeches. \* *Cast not away therefore your confidence; which hath great recompence of reward. For ye have need of patience, that after yee have done the will of God, ye might receive the pro-*

misc.

mise. For, yet a little while, and he that shall come, will come, and will not tarry. Now the iust shall live by faith: but if any man draw back, my soule shall have no pleasure in him. But we are not of them who draw back, unto perdition; but of them that believe to the saving of the soule. That Paul, wheresoever he attributes justification to faith alone, alwaies includes the principall object of true faith, as the sole immediate cause, whereby, of men justifiable because actually partakers of Gods graces, we become actually justified or absolved; his comment upon these words of Moses, *Abraham beleevved God, and it was counted unto him for righteousness*, doth put it out of controversie. Was it therefore such righteousness as deserved absolution or reward? Rather rewarded as such, by gracious acceptance, as is there implied. Now to him that worketh is the reward not reckoned of grace but of debt, but to him that worketh not. To the loiterer or idle person? No, to him that faithfully workes, as *Abraham* did, and yet seekes salvation onely by firme beliefe in him which justifies the ungodly, his faith, or rather his faith thus set upon its proper object is imputed to him for righteousness. But the Iesuit demaunds, when is it thus imputed? After grace infused, or whiles it remaines inherent, or at the first infusion only? Not after grace infused, by which (in his divinitie) he ceaseth to be impious. Was *Abraham* then destitute of inherent grace, before he believed the promise concerning *Isaac*? So some *Romanists* consequently to their Churches erroneous interpretation of scripture have

f Rom. 4.3,  
4.5,6.



Soct. 2.

o De verbis  
Pauli maior  
est difficultas.  
Non desunt qui ex-  
istiment,  
Abrahamum tunc  
primum ius-  
tificatum  
esse à peccato,  
cum credidit Deo,  
promittenti  
Filium, &  
cum de eo  
dictum est;

have avouched, whom *Bellarmino* dares not follow. Of *Bellarmino* therefore we demaund, why *Saint Paul* should instance in *Abraham*, his purpose being, as he and all his fellows agree, only to shew that the first justification is not attained by workes, but by faith? For inferring this conclusion, the justification of *Rahab* had beene more fit. For in *S. Pauls* dialect, she received the messengers by faith; being, as *Bellarmino* graunts, destitute of all grace before. But thus he answers: *As Paul* when hee spake of the first justification, brought the example of *Abraham*, which belonged to the second; to prove (a majori) that no unjust man is justified by workes with-

Credidit Abraham Deo, & reputatum est ei ad iusticiam. Ita docet *Anselmus* in comment. ad cap. 4. ad Roman. & eandem sententiam indicare videtur *S. Augustinus* prafat. in Psal. 31. cum ait, exponens hunc locum; Ergo ex fide iustificatus est Abraham, & si opera non precesserunt, tamen sequuta sunt. Et si quidem hac opinio vera esset, nulla esset in *Paulo* difficultas. Caterum non audeam dicere, Abrahamum non fuisse multo ante iustificatum, quam de eo dictum sit; Credidit Abraham Deo. &c. Disco igitur Paulum usum esse exemplo *Abraha*, non ut significaret, Abrahamum tunc primum iustificatum fuisse à peccato, sed ostenderet, non iustificari impium ex operibus sine fide & gratia Dei factis, sed ex fide & gratia Dei. Nam si Abraham iustus, non est factus iustus, ex operibus sine fide, multo magis impius non poterit fieri iustus ex operibus sine fide. Igitur Apostolus ad Rom. 4. loquitur de prima justificatione, qua quis ex impio fit iustus: tametsi ad probandum eam non fieri ex operibus, sed ex fide, exemplum petat a secunda justificatione, qua quis ex iusto fit iustior. Quare Paulus & Iacobus consentiunt omnino in exemplo *Abraha*, & verbis *Mosis* intelligendu, quamvis ad varias conclusiones probandas illis utantur. Porro sicut Paulus cum loqueretur de prima justificatione, attulit exemplum *Abraha*, quod erat secunda, ut probaret, a maiori, non posse impium iustificari ex operibus sine fide; si Abraham iustus non est factus iustior ex operibus sine fide: sic Iacobus cum loqueretur de secunda justificatione, attulit exemplum *Rahab*, quod est primæ justificationis, ut probaret, a maiori, iustum fieri iustiorum ex operibus, & non ex fide tantum; si *Rahab* ex meretrice facta est iusta ex operibus & non ex fide tantum. Nam probabile est valde, *Rahab* usque ad illud tempus, quo suscepit nuncios *Iosue*, fuisse non solum meretricem, sed etiam infidelem: sed ab eo tempore credidisse in Deum & opere illo misericordia preparatam fuisse ad iustificationem, ita ut bonum illud opus ex fide factum non fuerit meritorium simpliciter iustificationis, sed imperfectè & de congruo, ut supra diximus de dispositionibus ad gratiam. *Bellarmino*. lib. 4. de Justificatione cap. 18.

out faith, seeing iust Abraham was not made more iust by works without faith: so Saint Iames when hee spake of the second iustification (whereby a iust man becomes more iust,) brought in the example of Rahab which was pertinent to the first iustification (whereby an impious or unregenerate man becomes iust,) to shew, a maiori, that a iust man is made more iust by works, and not of faith onely; seeing Rahab of an harlot was made iust by works, not by faith onely. For it is very probable, shee was not onely an harlot, but an infidell, before such time as shee received the messengers; but from that time to have believed in God, as being prepared to iustification by that worke of mercy, yet so as that good worke done by faith, was not simply meritorious of iustification, but imperfectly and by way of congruity.

5. Surely this Authors ill will unto us was greater, then either the love or reverence he bare unto S. Paul: upon whose words, lest they should seeme to favour our cause too much, he labours to fasten a meaning, as ridiculous and as thwart and contradictory to his purpose, as the Devill himselfe could have devised: howbeit to acquit himselfe from suspition of partiality or particular spleene against S. Paul, he spares not to father a sense and meaning altogether as foolish upon S. Iames; as if the like palpable abuse offered to him had beene a satisfaction sufficient for the wrong done to his fellow Apostle. The Reader in the meane time cannot but hence take notice, unto what miserable plunges our adversaries in this point are put, when the sonnes are thus enforced violently

## Sect. 2.

Sess. 6. c. 8.  
 & 10.

b *Gratis autem iustificari dicimur, quia nihil eorum, quae iustificationem praecedunt, siue fides, siue opera, ipsam iustificationis gratiam promeretur. Si enim gratia est, iam non ex operibus: alioquin, ut idem Apostolus inquit, gratia iam non est gratia. Concil. Trident Sess. 6. cap. 8.*

violently to stumble against their mother fallen, by dashing against the stone of offence to men Iewishly minded, but the onely sure foundation of life to such as seek salvation aright: as also how one absurdity suffered to passe by publick authority, imboldēs inferiors to forge licences for a thousand. The <sup>a</sup> *Trent Councell*, ignorant of any better, hath given faire *hints* unto her children, for reconciling the former seeming contradiction betwixt *S. Paul* and *S. Iames*, as they expressly doe: [*That S. Paul* when hee affirms wee are justified freely by faith without workes, must be understood of the first justification, whereby we receive grace without any worth or merit precedent: *S. Iames* when he affirms we are justified by workes and not by faith alone, implies the increment of grace or righteousness in the godly] But what had *S. Iames* to doe with this second justification, when as the parties whom he proposed to refute, had altogether erred from the first? Did he intend they should accumulate justifications as wee doe degrees in schooles, and be twise justified at once? Suppose he did: yet must the second justification go (in order) before the first. Or admitting he spake ambiguously or indeterminately of both, and authorized the Church when any controversie should arise, to dispose of his voice for either as she pleased; yet what instance could worse besit the second justification, whereto the <sup>b</sup> *Romish Church* applies his meaning, then *Rahab*, who til that time, as *Bellarmino* grants, was not onely an infidell but an harlot, and therefore an impious person destitute

tute

tute of grace? And if she were justified or obtained the grace of justification by this work done in faith without grace, as the same writer glosses upon this text; how shall we reconcile him to the Romish church, which hath peremptorily determined, that the grace of justification is not obtained by works, and to this purpose cites that of *Paul*; If it bee grace, then is it not of works; otherwise grace should be no grace.

Vnto this difficulty we thus divides the tongues of *Babel*, our answer is easie and consonant to the perpetuall voice of Gods Spirit. [*Rahab* was justified according to *S. James* his minde (this is presumed as just or justifiable,) as well by workes as by faith; because her workes were a necessarie part of that inherent righteousness, which must bee in everie one that lives by faith.] For though we live by faith onely, yet onely, the lust so live. This no way contradicts *S. Paul*, because she did not seeke salvation by workes, but did therefore work, that shee might lay sure hold on Gods promises onely by faith; which is alwaies as unable or unapt to justifie, to sue for grace, or apprehend Gods mercies aright, as it is to work when occasion is offered. More repugnant is this distinction of justification first and second to *S. Pauls* minde or purpose: or suppose, though he did not entend or acknowledge it, his discourse notwithstanding might admit of it: there is lesse reason why his words should bee retracted, as *Bellarmino* doth, to the first justification, then why those words of *S. James* [of workes a man is justified and not of faith onely] should be



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c1am. 2. 23

Heb. 11. 19

be extended to the second. Or if *Pauls* might in part be appliable to it, *David* and *Abraham*, which he makes the maine ground of his dispute, are the most unfit instances that could have been chosen in all the Scriptures. *Abraham*, our adversaries grant, was just before his beliefe of that promise, which was imputed to him for righteousness: yet then rejustified, *not by workes*, though not without faith, as *Bellarmino* minceth, but by faith without works; as the Apostle strongly and peremptorily inferres. For to believe Gods promises concerning the birth of *Isaac* was the sole act of Faith; yet by this act was *Abraham* justified, not the first time as *Bellarmino* grants. Wherefore Faith without works did justifie him the second time, unlesse he take justification otherwise then *S. Paul* there doth. And if this verie same Scripture which saith, *Abraham believed God concerning Isaacs birth, and it was imputed unto him for righteousness*; were as *S. Iames* avoucheth, againe fulfilled in the offering of *Isaac*, he was justified the third time onely by believing God, not by his worke never accomplished; if wee take *believe* and *justification* in the same sense that the holy Spirit by the mouth of *Paul* doth in the Epistles to the *Hebrews* and the *Romans*. Though to offer up *Isaac* in sacrifice were a work, yet did *Abraham* offer him onely by faith, (because faith onely impelled him to this work;) yea by the very same act of Faith which had beene imputed to him for righteousness. Hee considered (saith *S. Paul*) that God was able to raise him up even from the dead, from whence also he received him

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him in a figure. And as he staggered not at the first promise concerning his birth through unbelieve, so neither did he now dispute with God about the lawfulness of his act, nor reason how he should be raised againe. Justified he was at both instants by his believe, not as terminated to his worke, or to the possibilitie of *Isaacs* birth and resurrection, but as through them it found access to his birth, death and resurrection, whom *Isaac* prefigured. Having performed Gods wil in obeying his Command to sacrifice his onely sonne, he patiently expected the promise concerning his Redeemer, whose incarnation, whose sufferings and exaltation are objects of Faith, not of works, effected by God, and not by man; although to the like application of their benefits, the like workes as were in *Abraham* be most necessary, seeing true believe of this promise, as in the first & Section was declared, virtually includes the same minde in us that was in *CHRIST*, a readinesse to doe works of every kinde, which notwithstanding are no associates of Faith in the businesse of justification. Not to bee weake in faith; not to doubt of the promise through unbelieve; to be strengthened in faith, to be fully persuaded that he which had promised, was able also to performe; were pure acts of faith (though virtually including works) as proper thereto, as

qui contra spem (inquiens), in spem credidit &c. Respondere licet ad propositam difficultatem, fidem de qua loquitur Genes, tamen si non esset de Christo, ut de obiecto, innixam tamen fuisse fidei vel fiducia de Christo: vel si de eo nondum acceperat expressam revelationem, certe innixam fuisse misericordia Dei parata hominibus. Et similiter sentiendam est de alijs quibusvis promissionibus corporalibus: quod fides qua circa illas versabatur Deo placuit, sed in illis in quibus erat fides sue fiducia misericordia divina. Saepe in c. 4. ad Rom. g Chap. 8.

forcibly

¶ Videtur etiam promissio, que scribitur ca. 15. intelligenda de posteritate multiplicanda secundum numerum stellarum, per semen, in quo benedicende essent omnes nationes terrae. Quod si contendat, (cum illo capite non fiat mentio illius seminis quod est Christus) textum tantum loqui ad litteram de carnali posteritate; praesertim cum Apostolus in sequentibus tantum argueat, fidem de corporali posteritate,

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a Rom. 4. 3.

b Rō. 4. 23.

forcibly excluding all other vertues from sharing with it in this businesse, as can possibly bee conceived. Yet (saith the Apostle) even for these acts late mentioned, *it was imputed to him for righteousness.* How preposterous then and basely shuffling are the glosses put by *Bellarmino* upon the Apostle in this place, as if his purpose had beene to shew that the impious and unjust could not be justified by works onely, because *Abraham*, though just before, was not made more just by meere workes without faith, when as he levels his whole discourse to the cleane contrarie point maintained by us: *That seeing righteousness was imputed to Abraham by faith and not through works, none after him should in this life at any time, whether before or after the infusion of grace or inherent righteousness, presume to seeke or hope for like approbation from God, otherwise then only by faith.* Thus much the Apostle hath as fully and plainly expressed, as any ingenuous Reader can desire. *Now it was not written for his sake alone, that it (to wit, the strength and full assurance of his faith) was imputed to him for righteousness, but also for us, to whom it (the like faith) shall be imputed for righteousness, if wee believe in him that raised up IESVS our Lord from the dead.* The ground of the Apostles reason or similitude here mentioned (wherein the force and strength of our argument is included;) supposeth all our righteousness, whether actuall or habituall, should bee as unapt to attaine everlasting life or salvation (which is the end of all graces bestowed upon us,) as *Abrahams*



*hams* decrepit body was to produce so many nations: yet as he onely by believing God, who was able to effect thus much and more, obtained the promise, and was blessed with more children from *Sarahs* dead wombe, then the most fruitfull Parents that lived before, or should come after them; so we onely by like firme beliefe in the same God, which raised up our Lord IESVS CHRIST from the dead, shall be partakers of the promise made in him, heires of eternall life: whereto seeing our inherent righteousness hath no proportion, it must for this reason still be sued for, as a meere gift of God, farther exceeding all desert of any supernaturall grace in us, then the mighty increase of *Abrahams* seed, did the strength of his decayed nature.

6. The first spring of all Romish errors in this argumēt issues out of their general ignorance of *S. Pauls* phrase, amongst many of whose sayings seeming hard and incompatible with their schoole conceits, that *Rom. 4. of Gods* iustificating the *impious and ungodly*, ministers greatest offence, and causeth them to invert the course of their divinity quite contrary to the Apostles method. To pronounce him just, that is, internally impious and unjust, cannot in their schoole learning stand with Gods truth: but to make him which ere while was by nature unjust and impious, inherently and perfectly just, by plentiful infusion of grace, is an argument, (as they deeme) of his goodnesse, no disparagement to his justice; as perchance it were not might we judge of his purpose to save sinners, by

A a

the

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a This  
speech of S  
Paul is but  
parallel to  
that of S.  
Iohn. 1. Ioh.  
1. 8. If we  
say that wee  
have no sin,  
wee deceive  
our selves  
& the truth  
is not in us.  
As the ju-  
stification  
whereof S.  
Paul speaks  
consists in  
the ac-  
knowledge-  
ment of our  
sinner, by  
queredre.  
this A-  
postle in  
the words  
following.  
If we ac-  
knowledge  
our sinnes, he  
is faithfull  
and just to  
forgive us  
our sinnes,  
and to cleave  
us from all  
unrighteous-  
nesse.



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the rules of humane reason never consulting the Canons of life. But if we conceive of Gods grace by his comments, in whom it dwelt in great abundance, this very concept of being justified by its inherence, includes extreme antipathy to the nature, and utterly perverts the right use of it : as to restrain that same Apostles speeches to the first justification or prime infusion of inherent righteousness (which is the necessary consequent of the former error) is contradictiously to contest with the Spirit, by which hee uttered these divine Oracles. For, *if beleeving him which justifies the impious, were imputed for righteousness unto Abraham*, after hee had beene, for a long time, more righteous then the ordinary sort of Gods Saints or Elect; *Abraham* all this while unfainedly beleeved himselfe to be a sinner, no way justified in himselfe, but seeking to be justified by him, who if hee shew not mercy unto sinners, whiles they are sinners, all mankind should utterly perish. Against this poysonous leaven wherewith the Pharisee first, and the Romanist his successor since hath infected the bread of life, and tainted the first fruits of Gods Spirit : S. Paul prescribes that catholick antidote;

<sup>a</sup> Rom. 3. 23. *There<sup>a</sup> is no difference, all have sinned, and are deprived of the glory of God, and are justified freely by his grace, through the redemption which is in Christ Iesus. Abraham* was all his life time comprehended in this catalogue, and is made by the Apostle, as a perpetuall, so a principall instance of that finall resolution: *Therefore<sup>b</sup> wee conclude, that a man is justified by Faith without the workes of the Law.* Was he

<sup>b</sup> Rom. 3. 28.

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hee then in no sort justified by workes? Yes; hee might boldly contest as *Iob* did, and every godly man yet safely may, with others for integrity of life and plenty of works, in which he might justly rejoyce or glorie, <sup>a</sup> yet *with men not with God*. In this sense their resolution, which say we are justified by workes before men, not before God, is most true and warranted by that place of <sup>a</sup> *S Paul*. Onely let them not hence deny or occasion others to forget that such integrity or comparative righteousness inherent is necessarily presupposed to justification in the sight of God, and doth not onely declare our faith or justification to men; seeing it implies a contradiction in the unanimous tenent of all reformed Churches, to admit faith precedent and workes onely subsequent, to the justification whereof *Paul* here speakes. His drift and scope in that third and fourth to the Romans, is onely this: *That* although men may be truly just and holy in respect of others, and rich in all manner of workes that are good; as *Abraham* was thus farre knowne and approved, not by men onely but by God: yet when they appeare before his tribunall, who best knowes as well the imperfections as the truth of their integritie, they must still frame their supplications *sub forma pauperis*, yea *sub forma impij*, alwaies acknowledging themselves to be *unprofitable servants*, alwaies praying; Lord *forgive us our sinnes, and be mercifull to us miserable sinners*. The onely complement of all inherent righteousness possible in this life, is this perpetuall unfaigned acknowledgement of our un-

<sup>a</sup> Rom. 4. 2.

<sup>a</sup> Workes proceeding from grace inherent, justify onely in respect of men, yet thus farre they justify us not before men onely but before God. Nor is it possible for any man not thus farre justified by working grace, to make the right plea of faith, whereby justification properly taken, that is, finall absolution is attained.

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a Psal. 13.  
1, 2.b Psal. 1. 1.  
Psal. 1. 6.c Gen. 22.  
11.

righteousnesse, whereby wee are made immediately capable of his righteousness, which alone can cover our sinnes, as being alone without all staine or mixture of impiety. The like unfaigned acknowledgement of their sinnes or faithfull plea for mercy, the hypocrites or men devoid of faith or grace inherent, cannot possibly make, as shall anon be declared. This absolute necessitie and utter insufficiency of works or righteousness inherent to justification in the sight of God, is as perspicuous from the Apostles instance in David, who had resolved this doubt, [<sup>a</sup> *Lord who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?*] with S. James: [*He that walketh uprightly and worketh righteousness; and speaketh the truth in his heart.*] He had pronounced a blessing <sup>b</sup> *to the man that walketh not in the counsell of the wicked, but setteth his delight in the Law of the Lord: shall we imagine such a man to be without workes? The Lord (as he addes) knoweth the way of the righteous,* which is as much as S. James meant by justification, as much as was said to <sup>c</sup> Abraham upon that fact by w<sup>ch</sup>, as the Apostle sayth, he was justified. For that God should *know their waies*, implies his approbation of their persons for men upright and intire in respect of hypocrites and fruitlesse hearers; & of their workes, for such as he requires in the parties to be justified by him. Were they therefore justified or finally acquitted by or for their workes? If finally acquitted, then blessed likewise for them. Now in opposition to this Pharisaicall conceit, Saint Paul directed by

by the Spirit, who best knew the Psalmists full meaning in every passage, upon what occasions & unto what point hee spake directly; brings in David himselfe deriving the blessednesse usually pronounced in Scriptures to the intire and upright in heart, from Gods mercies, as from its onely true and immediate cause, not from their uprightness or integrity, with which it hath connexion onely finall, (as being applied onely to parties thus qualified,) none originall: *To him that worketh not, but believeth in him that iustifieth the ungodly, his faith is counted for righteousness; even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without workes, saying;*  
*b Blessed are they whose iniquities are forgiven and whose sinnes are covered. Blessed is the man to whom the Lord imputeth no sinne.* The man then in whose spirit is no guile (for of such the Psalmist speaketh,) is justified not because of his sincerity, but because the Lord imputeth not that sinne unto him which he still unfaignedly acknowledgeth to bee in him, continually praying, *c Lord enter not into iudgement with thy servant; alwaies confessing, Lord in thy sight no flesh living shall be iustified, to wit, otherwise then by not entering into judgement, or by non imputation of his sinnes.* Thus you see even the best of Gods Saints seeke justification onely by faith with S. Paul, and yet require thereto with S. James, *Pure Religion and undefiled in the sight of God, even the Father.*

a Rom. 4. 5,  
6, 7, 8.

b Psal. 32. 1,  
2.

c Psal. 143.  
2.

7. This reconcilement of the seeming contradiction between these two Apostles hitherto pro-



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Libertines, who presumed the merits and perpetuall mediation of CHRIST to be not only most necessarie, but in themselves sufficient to save all that did apprehend them as true, although destitute of such workes, as their calling required, and as Gods decree exacted for the effectuall application of Christs all-sufficient merits: which for this reason are scarce mentioned by this Apostle, because magnified they were, though not too much, yet amisse by the parties whom he refutes. Their contempt or wanton inverting of Gods graces offered, or in part received, was no lesse hainous or preposterous, then if *Bartimans*, or others in his case called by our Saviour, in hope to recover their sight; shold have desired Him rather to have made such a new *sun* as might make blind men see, without any internall light in the eye, or alteration in the organ of sight. Not by any necessity of nature, but by the will and purpose of the Almighty, grace & righteousness inherent, though imperfect, are as necessary for effectuall adherence or union to CHRIST; as the Christall humor of the eye or right constitution of the whole organ is for perception of colours or light externall. Hence is the seeming inconvenience arising from *S. James* his causal forme of speech (ἡ ἀρχὴν διακρίτου αἰσθητικῆς) easily answered. For the immediate & principall cause presupposed, it is usuall to attribute a kinde of causality to the qualification of the subject, though requisite onely as a meere passive disposition, without which the principall or sole agent should want his efficacie: To one demanding

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why the Moone should be eclipsed, when the earth is directly interposed betweene it and the body of the Sunne; this forme of speecch would neither be improper nor impertinent, (*because the Moone hath no light, but what shee borrowes from the Sun.*) Yet if the question were absolutely proposed *why the Moone were eclipsed*; as no other answer would serve, so this alone were sufficient, *because the body of the earth, (which is not transpenetrable by any light) is directly interposed betweene the Sunne and the Moone.* Or if it be questioned how the Israelites being stung with serpents were saved, the reply is good and formall, *by the signe of salvation, which God had erected.* But some, we may suppose, died after it was erected; what was the reason? They did not, ~~they~~ *steadfastly* looke upon it. Shall we then absolutely say, the Israelites were saved not onely by this signe of salvation, which God had given them, but by their eye-sight, as it was a faculty or quality inherent? This was a qualification indeed so requisite in the subject to be healed, that such as were without it, were deprived of ordinary meanes of preservation; yet none, to speake properly and absolutely, were saved by their eye-sight, but onely by the object of their sight, or rather by both as they had relation to him whose victory over the great serpent and grand enemy of mankind the manner of the brasen serpents erection represented. This last instance will apply it selfe unto the point in hand. Workes or righteousness inherent include no other causality of justification or salvation, then the *Israelites* eye-sight did of their

their safety : their presence notwithstanding and precedence is in the same ranck or order necessary.

CHRIST onely is the true and immediate cause of healing us from the sting of death, as the brasen serpent was of the *Israelites* temporall recovery from the sting of deadly serpents. Thus much of the agreement betweene *S. Paul* and *S. James*: now of the agreements and difference betwixt the Romish Church and ours.

### CHAP. XVIII.

*Of the differences betwixt us and the Romish Church concerning iustification, or the right use or measure of grace or righteousness inherent.*

I. **B**OTH grant Gods decree or purpose to iustifie sinfull man, to be an act of meere mercy. Final absolution or approbation they make no act of mercy but rather of justice in God, because it presupposeth absolute righteousness in us. Both grant Christ to be the sole meritorious and proper efficient cause of that grace which is first infused: whose reparation or increase is by their doctrine partly of grace (because the foundation of it was meere grace precedent;) partly of debt because

*e Si quis dixerit, hominis iustificationi bona opera ita esse dona Dei, ut non sint etiam bona ipsius iustificationis merita; aut ipsum iustificationis bonis operibus, quae ab eo per Dei gratiam*

*am, & Iesu Christi meritum, cuius vivum membrum est, frunt, non verè mereri augmentum gratiae, vitam aeternam, & ipsum vitam aeternam, si tamen in gratia decesserit, consecutionem; atque etiam gloriae augmentum: Anathema sit. Concil. Trident. sess. 6. Can. 32.*

they



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they merit these additions by right use of their free will. Whence they cannot without contradiction hold Christ to be the sole meritorius efficient cause of their second justification, or that grace whereby they become more just, or better approued in the sight of God. But about the use or importance of this terme [*justification*] in Saint *Pauls* writings, we dissent. They contend it implies, as much as to be inherently just or righteous. Many learned Protestants have copiously shewed it to be a Law phrase equivalent to *absolution* from the sentence of justice, *acquittal*, or the like. To their allegations notwithstanding a wayward Papist will not yeeld; because it is sometimes taken in that sense their writers alleadge, as may appeare by our late instances. Or albeit we could by evidence of circumstance or otherwise cōvince their understandings, that it hath the same value with *S. Paul*, as with moderne Protestants: yet subtile wits (whereof the Romish Church hath plenty) would redeeme the disadvantage and recover their former footing by producing more instances of men absolved through the uprightnesse of their cause, then we bring places wherein the word *justification* is taken for absolution or free pardon of men, otherwise obnoxious to condemnation. <sup>a</sup> *Phineas* his resolute and zealous fact was imputed to him for righteousness, and did justify or absolve both himselfe and the host of *Israell* from the abomination committed by one of his brethren with the *Midianish* woman; not by non imputation, but by positive depulsion of the

a Nu. 25. 8.

the crime or guilt, whose infection would otherwise have seized on him through connivence or neutrality. Let the Romanist therefore be as wayward as he list, or take justification in what sense he pleaseth: yet that every sonne of *Adam* is by nature the sonne of wrath, destitute of the glory of God, and liable to the sentence of condemnation, he neither doth nor can denie; that every sonne of wrath must by his Almighty Iudge be absolved from the sentence of death before he can be admitted unto life eternall, he must upon the same necessity grant. The point then in which wil he, nill he, we must joine issue is; [What should be the true immediate and next cause of this *finall absolution*,] ought within us, or some what without us? By the immediate and next cause wee understand such a cause as is necessarily accompanied by this effect and without whose participation this effect neither doth nor can befall any: such a cause as whosoever is partaker of, is by participation of it, forthwith absolved: such a cause as who so can probably hope to be partaker of, may upon the same degrees of probability hope for *finall absolution*: such a cause as who so doubts or feares, lest he shall never be partaker of in this life, must upon the same termes doubt or despaire of his absolution or salvation. We denie, he affirms righteousness inherent to be such an absolute cause (as hath beene notified,) of *absolution* or remission of sinnes, of justification howsoever taken. Here it will not bee amisse to advise the Reader of a schoole-trick which one that comes fresh from the arts

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arts, would easily refuse, though put upon some grave Divines by the Romanist. The question (saith *Bellarmino*) should be proposed not as *Chenitius* doth, of the cause *for which*, seeing that implies the efficient; but of the cause *by which* wee are justified or absolved, that is, of the formall cause of justification or absolution. Christs righteousness they grant to be the efficient or meritorious cause *for which*, not the formall *by which* our finnes are remitted or we justified. They are indeed bound to assigne a *formall cause by which* we are truly just, because they hold us formally just in the sight of God. And seeing they teach remission of finnes to consist in the extirpation or expulsion of them, they may incongruitie affirme that sinne is formally, at least immediately, remitted by habituall grace or righteousness inherent, and remitted by CHRIST onely as the efficient cause which meriteth this measure of grace; in the same forme of speech, that the schooles tell us that *cold* is expelled out of the *water* by the *fire* as by the efficient, but formally or immediatly by the heat which the fire produceth in the water. Although perhaps it may be a question, whether the expulsion of cold out of the water or of sinne out of our bodies (consonantly to their doctrine,) can have any proper formall cause or onely an efficient by resultance. But to demaund of us what is the formall cause of justification by which our finnes are formally remitted, is as if wee should aske one of their young pupils what were Latine for *manus*. *Iustification* taken, (as we doe it) for remission of finnes,

sinnes, not by inherent righteousness or ought within us immediately incompatible with them, but by the externall merits of Christ; is a forme or entity, as simple as any formall cause can bee, and simple or uncompounded entities can neither have formall causes or ought in proportion answering to them. Wherefore as I said, it is either the follie or knavery of our adversaries to demand a formall cause of their justification, that deny themselves to be formally just in the sight of God. For so to be just and to bee just onely by acceptance or non-imputation of unjustice, are termes as opposite as can be imagined. Hee alone is formally just, which hath that forme inherent in himselfe, by which he is denominated just and so accepted with God; as Philosophers deny the Sunne to be formally hot, because it hath no forme of heate inherent in it, but onely produceth heat in other bodies. To be formally just, we for these reasons attribute onely unto Christ, who alone hath such righteousness inherent in himselfe, as by the interposition of it betweene Gods justice and sinfull flesh doth stop the proceeding of his judgements, as *Phinehas* zeale did stay the plague, otherwise ready to devour the host of *Israel*. Our adversaries in that they acknowledge inherent righteousness to be the sole formall cause of justification, do by the same assertion necessarily graunt it to be the sole true immediate cause of remission of sinnes, of absolution from death and of admission to life. This is the onely point, from which they cannot start: at which nevertheless  
whiles



**Se&. 2.** whiles they stand, they may acknowledge Christ come in the flesh, crucified, dead, and buried, or perhaps ascended into heaven, but denie they doe the power of his sitting at the right hand of God, the vertue of his mediation or intercession, and more then halfe evacuate the eternity of his Priest-hood, as shall be shewed after this brieft explication of our assertion.

2. When we teach justification by faith and not by workes, our meaning is, by the doctrine of faith wee are bound to acknowledge and confesse that CHRIST IESVS by his eternall Priest-hood ( whose offices in their severall places shall be expressed ) is not onelie the sole meritorious cause of all graces or righteousnesse inherent, requisite to finall absolution : but these supposed in the party to bee absolved, he is likewise the sole immediate cause of finall absolution or justification. The latter part of this assertion may admit this illustration. Suppose a man not destitute of other senses, yet ready every moment to droup or fall into some deadly fit, unlesse his spirits were refreshed by pleasant musick, we might truly say, one in this case did live by the sense of hearing; ( for deafe hee should quickly die : ) yet were musick the sole immediate cause of his preservation, without actuall application of whose sound, even this sense it selfe, by whose meanes his spirits refreshed better enable his other senses to their proper functions, would forthwith faile him. In this sort do sinfull men draw life from CHRIST by faith alone, by which likewise and not by works,  
wee

wee are sayd to abide in him, as being united in spirit to him, albeit by abiding so united, our other faculties are strengthened and vivified to bring forth the fruits of righteousness. The former instance, notwithstanding, doth not exemplifie the first part of our Assertion. For musick only continues life naturall, which is supposed to have another originall. But if we speake of life spirituall maintained by faith (and of which faith it selfe is a part,) it was originally and wholly derived from CHRIST, on whom faith and all other graces whatsoever, *sunt in fieri quam in facto*, as well in the first production as during the time of their continuance and preservation, depend as essentially and perpetually, as the light of the moone or other participated or reflected splendor, doth on the brightnesse of the Sunne. Nor may we imagine that this borrowed and variable righteousness in us, though thus depending on the Sunne of righteousness; is or can be, even while it remaines without eclipse, or in such fulnesse as in this life the best men at any time are capable of, sufficient for the time being to acquit or absolve us, if God should enter into judgment with us. This stri& dependance of such righteousness as we have, on CHRISTs righteousness being presupposed; faith is sayd to justifie us not by any effect in us derived *from him*, but by its transc& acts reciprocally lifting up our hearts to the fountaine, whence grace and spiritual life doth flow, and reflecting the beames or raies of our mindes thus illuminated unto our mysticall head,

still

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still deriving vertue from his crucified body to stint the deadly issues of sinne, not utterly to expell all reliques of unrighteousnes. For when wee take the eyes of faith of *him*, albe it the habit of faith and other graces remaine as intire in us as ever they were; the very memory of transgressions past, or the sight of sinnes inherent, whilest wee look on them, deject us. According to this different aspect even the best men living, whilest this brittle glasse of mortality and mutability is in running, may be subject to the like subalternation of hopes and feare that the exiled Poet hath expressed:

Ovidius.

*Spes mihi magna subest, dum te, mitissime  
Casar;  
Spes mihi, respicio dum mea facta, cadit.*

Strength to my hopes doth still accrew,  
whil'ft *Casars* mildnesse I do view:  
But mine owne facts whilest I beholde,  
my heart doth faile, my hopes  
grow colde.

But though sinne may often sting us by fits, and bring us almost to deaths doore by vicissitude of despaire or dismay; yet we recover as presently by faithfull looking on the glorious author, as the Israelites did by beholding the visible signe of salvation.

3. The controversie hitherto proposed & declared in as scholastick forme, as our English tongue well

well can beare, may be reduced in fewest termes and fittest for popular instruction *unto the right use and immediate end of faith, and other sanctifying graces.* We of reformed Churches with unanimous consent of heart and minde believe and teach (and thou O C H R I S T our Lord, our life and strength give judgement out of thy throne of Majesty, whether not more agreeable to thy minde, then shee which sits as *Queene* of heaven and brags, as if she were thy best beloved Spouse, or her children do;) *That* our *Faith*, our *Hope* and *Charitie*, or whatsoever pledges of thy fathers love and favour towards us, wee through thy merits have obtained; were given us not to alter, but to better that plea we made before we had them. Being by nature the sonnes of wrath, and groaning under the heavie burden of our sins; with teares and sighes, by thy precious blood, by thy death and passion, we daily besought Him for them: and shall his goodnesse in giving them, slake the fervency of our wonted desires or supplications, when as we seeke grace, onely to the end we may finde and truly taste his mercy? Thou hast taught us, \* *Not every one that sayth, Lord, Lord, shall enter into the kingdome of heaven; but such as doe the will of thy Father which is in heaven:* and his will as the Apostle witnesseth, they onely do, which obey it in all things, omitting no commaundement when occasion is given, taking no occasion to breake or violate any. Shall wee then enter into the kingdome of heaven, because we thus farre do thy Fathers will, and in some measure observe his

\* *Mat. 7. 21*



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Commaundements? Rather without such observance we shall not, we cannot enter therein; yet when we have done all this, we are still *unprofitable servants*. To what use then doth our inherent righteousness or observance of Gods Commaundements serve us? If sincere that have beene and unfaigned, though imperfect; yet the faith which brought it forth, will make a sincere and faithfull plea for mercy in the day of triall. In which he that hath been an hearer onely and no doer of the law, or hath done in part what God would have done, but not sincerely nor faithfully, because it was his will and pleasure, but out of humour, naturall affection or hypocrisie; shall cry *Lord, Lord*, and shew many tokens of Gods love and favour towards him in hope to better his present sute for mercy: yet shall not be heard. Why? Either because he never had any true pledge of Gods favour, or did not use such as he had aright; because as his works have beene, such now are his prayers, presumptuous, unfaithfull, or hypocriticall; such as cannot obtaine any other answer of God then that, *Depart from me: I never knew thee*. It shall not boote him to make prooffe that hee hath given his goods to the poore, or his body to the fire; that he hath healed the sick, cast out devils, and wrought other wonders in CHRISTs name; unlesse his faith have quelled all trust, all pride or glory in these graces, wholly set on Gods mercies in CHRIST: from whose apprehension unlesse these other acts or exercises (though of mercie) sprung, they are not truly done in faith; but springing thence, we can-

cannot be so ready to doe them, as having done them to renounce all trust or confidence in them. For whiles we compare these slender, yet sincere effects of our love and thankfulness to him, with his infinite love and mercy towards us, (whereon true faith alwaies looks, whiles it conceives them,) the sight of the same causeth greater humility for the present, & more hearty sorrow for sinnes past, then we could have conceived, if we had not done them: as the sight of *Zorobabels* temple finished did make the auntients of *Israel* weep, because the perfection and glory of the former was more lively represented to their senses by this visible and semblable modell, then by the ruines, meere absence, or imperfect reparations of it. To be able to sound the depth of many conclusions better then others can, gives stayed & settled judgements a more distinct and compleat measure of the knowledge they wanted, then fantastick or shallow wits can have. For this cause solid learning alwaies contracts, pedanticall knowledge and superficial skill in any faculty dilates mens estimates of themselves, and puffes them up with prejudiciall conceits of their owne worth. And seeing al our knowledge in this life, though of matters naturall and neare at hand, is every way imperfect; the increase of it is alwaies unnaturall and monstrous, unlesse the more we know, the better we know our imperfections, and be humbled with a more sensible feeling of our wants. Now in as much as the fruits of life do never take so kindly, as the fruits of knowledge in any sonne of *Adam*, since he made that impious

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and erroneous choise; and every mans owne experience can teach him, that his practique facultie or performances come still short of his speculative notions or apprehensions of what is good and fit to be done: we are by this twofold reason enforced to take the unfained acknowledgēēt of our imperfection in working, and serious distrust both to our workes and our selves as no way justifiable or approveable in the sight of God, but for the perfect and complete righteousnesse of Christ I E S U S; for an essentiall branch of that uniformity before required in true and saving faith. The growth of these particulars is like the growth of twins: the more firme and lively faith we have, the better and more sincerely we work: the better and more sincerely we worke, the more unfaignedly and faithfully we renounce all confidence in our workes and our selves: the more faithfully wee renounce all confidence in these, the more earnestly we seeke after salvation only by CHRIST; of whose all-sufficient sacrifice, and righteousnesse fully satisfactory of Gods Law, and meritorious of mercy, our righteousnesse inherent though imperfect; gives us a truer tast then unbelievers can have. Thus the weaker we are in our selves, the stronger we are in Him.

4. The former question about the use of grace, depends upon another betwixt the Romanist and us about the measure of inherent righteousnesse. They make the encrease and growth of grace not to perfect but utterly to abolish the nature of it,  
by

by converting it into righteousness inherent, as well for quantity as quality acceptable of it selfe to God without his favour or indulgence. Wee (as the name imports) make it alwaies subordinate unto gracious acceptance; and seeing wee take it onely as a pledge of divine favour, whereof wee stand perpetually in need, as it is first given, so we desire it may be increased onely to the end we may more constantly and faithfully sue for mercie, and seeke divine approbation aright. Of our edification in CHRIST, faith is not the foundation onely but the rooffe, unto which all other graces have the same reference that *Hur* and *Aaron* had unto *Moses*. The best service even *charity* it selfe can performe, is to underprop the hands of faith lifted up unto the throne of grace, from which the sentence of absolution must proceed. Directly contradictory to this declaratiō, (saith the Romanist) faith justifies onely as it disposeth us to the attainment of *charity*, which is the formall cause of justification, and the compleate forme of such perfect righteousness inherent, as is the onely immediate cause of salvation. Charity though given for CHRIST, is to him the Crowne of faith, reaching heaven by its owne perfection, to us not charity onely but faith it selfe, as it is part of our imperfect righteousness inherent, is footstoole to it selfe in the act of justification, or whiles it pleads for mercy. Nor was any son of *Adam* for the least moment of time ever so righteous, but the actuall mediation of CHRIST or interposition of his sacrifice being secluded from his triall at the tri-



## Sect. 2

a *Est is  
qui iustifi-  
catur, iusti-  
tiam acci-  
pit & habet  
per Christi  
etiam inba-  
rentem, ta-  
men anima  
fidelis huic  
non inni-  
tur, sed soli  
iustitie  
Christi nobis*

bunall of Gods justice, he might besides all his o-  
ther sinnes justly have beene condemned for not  
stirring up the gifts and graces of the Spirit, or not  
right using them to his glory that gave them. Thus  
much every conscience that hath tasted of Gods  
mercy and goodnesse in Christ, will be ready to  
confesse; and this truth now delivered by us was  
in effect the doctrine of the learned and religious  
Bucer, in his conference at Ratisbone with our ad-  
versaries. <sup>a</sup> *Although he that is justified hath righteous-  
nesse through Christ inherent; the faithfull soule not-  
withstanding doth not rely on it, but onely on the righ-  
teousnesse of Christ wherewith we are endowed; without  
which there neither is nor can be any righteousness.*

A more full declaration of his opinion in this  
controversie *Vasquez* <sup>b</sup> out of the same conference  
hath ready gathered to our hands. *When certaine  
propositions which the Author of that conference calls*

*annata, sine qua nulla omnino est, nec esse potest iustitia.* Bucerus (& si qui alii) in libel-  
lo oblato Carolo quinto Imp. Ratisbonæ, & in Colloquio Ratisbon. <sup>b</sup> *Bucerus  
ergo (ut constat ex ultimo Colloquio Ratisbonensi) cum oblata essent ei propositiones qua-  
dam, quas Author Colloquii appellat ambiguas, & inter quas prima Propositio erat, Fi-  
dem justificationis initium esse, sic respondit: Hoc si intelligatur de iustitia inchoata,  
que fide, spe, & charitate, ceterisque virtutibus hic comprehensis constat, recipi-  
mus: hanc enim iustitiam dicimus donum esse, & novam in Christo creaturam,  
quam fide sanã percipimus, primamque ejus partem esse fidem ipsam; cum neque a-  
mare Deum, neque bene de eo sperare possimus, nisi fide eundem cognoverimus.  
Hanc tamen inchoatam iustitiam non esse eam qua iusti sumus apud Deum, ita ut  
propter illam vita æterna nobis debeatur: cum ex parte tantum, & imperfecta sit,  
nec Legi Dei satisfaciatur, dum hic vivimus, ideo aliam in nobis, nempe Dei iustitiam  
esse, qua Christo Domino confidamus, & fiducia salutis confirmemur.* *Vasques in 1. 2.  
tomo 1. disp. 204. cap. 2. Et in Colloquio ultimo Ratiab. post propositiones Catholicas,  
quas ipse Bucerus adversus vocabat, fol. 31. pagina 2. in Colloquio, quod habuit cum Mal-  
venda Secretario Caroli V. ponuntur hæc verba ipsius: Idcirco non possunt fateri iustitia  
inchoate, quamvis fide, spe, & charitate constet, nos justificari iustosque esse: quia  
imperfecta est, nec Legi Dei satisfacit.* *Vasques ibid.*

*ambiguus*

ambiguous, were brought unto him, amongst which this was the first, [faith is the beginning of justification,] his answer was, If this speech be meant of inchoated righteousness (renovation of the minde) which consists in faith, hope, and charitie with other vertues, we admit it: for such righteousness wee grant to bee a gift, yea a new creature in Christ, of which we participate by faith; yea faith is the first part of it, seeing wee can neither love God, nor conceive true hope in Him, unlesse we first know him by faith. This righteousness of renovation notwithstanding is not that by which wee become so righteous in the sight of God, as life eternal should be due unto us for it; seeing it is imperfect & cannot satisfie the Law of God during the time of this mortal life: another righteousness is required, to wit, the righteousness of God, through which we have confidence in our Lord Christ and are established in the assurance of salvation.

The like resolution or state rather of this controversy, he gathers out of Chemnitius words, as they are related by his adversary Tiletan. \* We teach not that beleevers are justified without righteousness, for such justification God himselfe hath pronounced to bee an abomination in his sight. (Proverbs 17. 15.

\* Excipio etiam Kemnitium, ut est apud Tiletan. in apologia pro Conc. Trid. c. De iustitia, qua iustificamur, uti refert hac verba illius. Non docemus credentes sine iustitia iustificari, quia talem iustificationem Deus pronunciat esse abominationem. Prov. 17. et Isa. 5. sed dicimus necesse esse ut in iustificatione intercedat, & interveniat

iustitia, non quidem qualiscunque, sed talis, quae in iudicio Dei sufficiens, & digna sit, ut iusta pronuncietur ad vitam aeternam. Quia igitur nostra interioris renovationis iustitia propter adhaerentem carnis imperfectionem & immunditiam, non est talis; oportet aliam esse iustitiam, qua interveniente & intercedente iustificemur coram Deo. Vbi hic haereticus fateretur iustitiam nostram immundam esse: atque ideo docet esse minus sufficientem, ut per se posset immunditiam peccati tollere, & purgare. Quae sane sententia Haeretici huius valde notanda est, pro his, quae disp. 104. contra aliquos viros Catholicos dicemus, qui admissa iustitia inbrente, remissionem peccati & offensae Dei in favorem ipsius Dei, tanquam in proximam causam formalem revocant. Conabimur enim ostendere hanc opinionem à sententia Kemnity parum videri diversam. Valq. eodem Tomo disp. 102. cap. 101.

Se<sup>c</sup>t. 2. Isa. 5. 23.) but wee think it necessary that in iustification righteousness should intercede or interpose, and that not every sort of righteousness, but such as is sufficient in the iudgement of God, such as is worthy of eternall life. Now seeing that righteousness which consists in the internall renovation of our mindes, by reason of carnall imperfection and uncleanness adherent, is not such, necessary it is there should be another righteousness, through whose intervention or intercession we are iustified in the sight of God.

a Iustificamur à Deo iustitia duplici, tanquam per causas formales & essentielles.

5. From this learned Writer, the Divines of <sup>a</sup> Colen, and many Schoolemen, acknowledged by the Romish Church for her children in other points, did but a little dissent, as the Iesuit grants: and their words are so plaine that every one may see, might these men have beene chiefe delegates

*Quarum una & prior est consummata Christi iustitia: non quidem quomodo extra nos in ipso est, sed sicut & quando eadem nobis (dum tamen fide apprehenditur) ad iustitiam imputatur. Hec ipsa ita nobis imputata iustitia Christi, precipua est, & summa iustificationis nostra causa, quæ principaliter amittitur & fidei, debemus. Aliiter vero iustificamur formaliter, per iustitiam inherentem: quæ remissione peccatorum simul cum renovatione Spiritus sancti & diffusionem charitatis in corda nostra, secundum mensuram fidei uniuscuiusque nobis donatur, infunditur, & fit propria: atque ita per fructus Spiritus exercetur, efficiturq; nobis propria quædam iustitia, qua afficiamur. Cuiusmodi inherenti iustitie (quod si imperfecta) non innitimur principaliter: sed ea tanquam interiori quodam experimento certificamur, nobis (qui talem renovationem Spiritus nostri in nobis sentimus & experimur) remissionem peccatorum faciam, & Christi consummatam iustitiam nobis imputari, atque ita Christum per fidem in nobis habitare. Antididagma Colon: de justificatione hominis, cap. Per quas causas iustificemur. Hereunto they adioyne another declaration so well consorting with our Churches doctrine, as no man not desirous of contention can dissent eyther for the matter or manner of it. Nihilominus hoc loquendi modo, non adscribimus, neq; fidei neq; charitate, efficientiam justificationis quæ competit soli Deo: non etiam meritum eius, quod soli debetur Christo, non fidei aut charitati, aut ulli aliarum virtutum, tametsi omnes gratuita quodam Dei dona sunt. Sed confitemur hac esse media quædam, quibus operetur Deus in nobis suam iustificationem. Colon. ibid.*

in this cause, the controversie had bin quickly ended. The only differēce can be picked by this curious inquisitor is but this; *Chemnitius* & *Bucer* made our inherent righteousness (as he wrongfully charges them) a sin, the divines of *Colen* made it onely imperfect or no righteousness without the merits of *Christ*, to which it served but as an instrument: by their confession, *CHRISTS* righteousness was not onely the efficient or meritorious cause for whose sake this righteousness inherent was bestowed upon us, but the *forme* which did so consummate it, that is, our justification was accomplished by addition of his righteousness unto ours. Vnto this opinion amongst the rest even *Pighius* himselfe, who made so light account of original sinne, did subscribe, not induced thereto (as is pretended) with the sweet discourses of his adversaries, but with the evidēce of the truth they taught. Indeed *Pighius* consequently to his error concerning the nature of original sinne, did hold our righteousness inherent imperfect only for the quantity; whereas *Chemnitius* and *Bucer* did hold it insufficient besides for the *quality*: not that it was a sin, but that it had sin so adherent, as it could not make us cleane and pure though but in imperfect measure in Gods sight. We will be content to take these Divines mentioned with that troupe of most famous Schoolemen as well antient as moderne, expressly yeelded us by *Vasquez*, as more thē fully sufficiēt, either for worth or number, to oversway the authoritie of such later Pontificians, as in the conference

b Vide  
Vasq. Tom.  
2. in l. 2.  
ques. 113.  
Art. 2.  
disp. 204.  
pa. 2.



Sect. 2.

in Demum  
unica for-  
malis causa  
est iustitia  
Dei; non  
qua ipse  
iustus est,  
sed qua nos  
iustos facit,  
qua videli-  
cet ab eo do-  
nati, reno-  
vamus spi-  
ritu mentis  
nostrae, &  
non modo  
reputamur,  
sed verè iusti

ference at *Ratisbone* or *Ausburg*, or in that booke x-  
hibited unto *Charles* the first before the *Trent Coun-  
cell*, maintained the contrarie opinion now esta-  
blished. Vnto the *Trent Councils* authoritie, be-  
cause it hath determined for these latter & obscu-  
rer against the former Schoolemen and us; wee  
will oppose the authority of Scripture, and prin-  
ciples of faith directly acknowledged by all, but  
indirectly overthrowne by the Councils decree.  
In examining of which it may excuse our boldnes,  
that so many of their writers should, without cen-  
sure, before, and some (I take it) since the pro-  
mulgation of it teach the contrarie. <sup>m</sup> *The sole for-  
mall cause of justification is the righteousnesse of God,*  
*not by which he is righteous, but wherby he makes us*  
*righteous, to wit, that wherewith once endued, wee are*  
*renewed in the spirit of our minde, and are not onely re-*  
*puted just, but truly denominated just, as indeed wee*  
*are by receiuing righteousnesse every one according to*  
*that measure which the holy Spirit imparts unto us as*  
*he pleaseth, and according to our severall proper dispo-*  
*sitions or cooperations.*

The formall cause, or if that be not enough, the  
sole formall cause of our justification is righteous-

nominamur, & sumus iustitiam in nobis recipientes, unusquisque suam secundum men-  
suram, quam Spiritus sanctus partiunt singulis prout vult, & secundum propriam  
cuiusque dispositionem, & cooperationem. Quanquam enim nemo possit esse iustus, nisi  
cui merita passionis Domini nostri Iesu Christi communicantur: id tamen in hac impij iu-  
stificatione fit, dum eiusdem sanctissima passionis merito per Spiritum sanctum Charitas Dei  
diffunditur in cordibus eorum, qui iustificantur, atque ipsis inheret: unde in ipsa iustifica-  
tione cum remissione peccatorum hac omnia simul infusa accipit homo per Iesum Christum, cui  
infitur, Fidem, Spem, & Charitatem. Nam fides, nisi ad eam spes accedat & charitas;  
neque unit perfecte cum Christo, neque corporis eius vivum membrum efficit. Conc. Trid.  
Sess. 6. cap. 7.

nesse

nesse inherent, which as the Roman<sup>n</sup> *Catechisme*, set out by the authoritie of the same *Councell*, in plaine termes avoucheth, must be so perfect as to leave no staine or blot of sinne inherent in us, able to present our soules (if I mistake not the meaning of it) truly glorious, at least splendid and beautifull in the sight of God. Whatsoever else I have charged their doctrine with, they willingly grant to be necessarie consequences of the *Compels* determination, and condemne us as Hereticks for contradicting them. And lest we should suspect, it might be a matter not altogether impossible for the *Trent fathers* to erre in that peremptory decree; late *Iesuits* would perswade us, it were a matter altogether impossible for God almighty, although he should use his *absolute power*, to justifie us by any other meanes then the *Council* hath defined.

Some in their Church of no meaner note then the famous *Victoria* and *Melchior Canus*, with other of *Aquinas* followers (publique professors too,) were not ashamed or afraid to teach; *that* grace inherent did not make us just or acceptable in the sight of God by its meere entity or quality, *that* the value or estimate of it did depend upon the will and pleasure of him that gave it, content to accept or pronounce us once partakers of it as just and holy, though not such in our selves, or through the inherent vertue of it: as money is valuable, not for the nature, physicall properties, or the quantitie of the metall, but for the Princes estimate, whose image & superscription it beares.

One

Cap. 18

n Est autem  
gratia, quæ  
admodum  
Tridentina  
Synodus ab  
omnibus cre-  
dendam pe-  
nā Anathe-  
matis propo-  
sitā, decre-  
vit; non so-  
lum per  
quam pecca-  
torum sit re-  
missio, sed  
divina qua-  
litas in ani-  
ma inherēs,  
ac veluti  
splendor qui-  
dam, & lux,  
que anima-  
rum nostra-  
rum macu-  
las omnes  
delet, ipsasq;  
animas pul-  
chriorēs &  
splendidiōres  
reddit. Car.  
Trid. part. 2.  
de Baptis. c.  
2. §. 18. v.  
Conc. Trid.  
ca. 7. Sess. 6.  
sub finem.

Sect. 2.

One corollarie of this conclusion, gathered by these authors themselves, was, *that* the entitie, or qualitie of grace might increase without any necessarie increase of the value or estimate of it with God, as the kings majesty if it should please him, might make the same portion of silver which now goes for a shilling, to be currant but for nine pence, or rather make that peece as large as the shilling, though retaining the same value and inscription it now beares. We shall perchance no way crosse these professors tenent, but only better illustrate our owne, if wee say: As it is not the legall instrument (though bearing the seale or inscription royall:) but the princes will and pleasure thereby authentiquely testified, which frees the malefactor from sentence of condemnation: so neither is it grace or righteousness inherent, (though these be the image and character of our righteous Iudge) but the mercy and free pardon of our God proclaimed indefinitely to all the penitent, but sealed to every faithfull soule in particular by those pledges of the Spirit, which finally absolves us from the curse laide upon us by the Law, & enstates us in the promises of the Gospel. In both pleas the sanctified soule useth faith & all other graces or parts of righteousness inherent, no otherwise then a penitent malefactor would do the instrument, wherein the Princes pleasure is contained, if he were to plead his cause before the Prince himselfe, in whose presence (though with ordinary Iudges they wil sometimes be too bold.) I presume no malefactor would stand upon termes  
of

of integrity or present innocency, because he had his pardon under seale; seeing that was given him to plead for mercy not for justice. Not altogether different from these exemplifications of our assertion some schoolemen, though seeking to to come as neere the Romish Church present tenents, as they could, thought it no inconvenience to hold, that the grace whereby men become truly and inherently just, was not of its owne nature absolutely incompatible with all degrees or reliques of sin; in respect of which we might stand in need of Gods favour and mercy after communication of grace. But this and the like opinions are vtterly destroyed, root and branch by the thunderbolt of the former decree, and their authors and followers censured by *Vasquez* \* for holding it but as possible to the absolute power of the Almighty, to replenish our soules with grace and not take away all staine of sinne. For that any reliques of the one should lodge in the same brest with the other, implies a contradiction in his di-

\* Hoc premissis, contra prædictam sententiam rationibus agendum est: prima autem ratio sit. Si gratia & iustitia nobis inherens possent esse simul cum peccato, etiam per potentiam Dei absolutam, sequeretur quicquid eiusmodi nobis inderet, non esse veram iustitiam, nec tale non en-

mereri. Nam si quidquid nobis inheret, secum finit esse iniustitiam, & sordes peccati, efficitur illud ex se non esse munditiam & innocentiam animi. Nam munditia et immunditia, nec per potentiam absolutam Dei simul esse possunt: vera etenim iustitia talis esse debet, ut ipsa sit animi munditia, & innocentia vite, et quod suapte natura reddere debet immaculator, & innocentes eos, qui antea maculati & nocentes erant: quumque ut prædicta opinio fert, nostra iustitia id non efficiat sine extrinseco favore, & acceptatione Dei, consequitur ex se ipsa, subla: o omni favore & acceptatione Dei, non esse veram iustitiam & sanctitatem. Quæ enim iustitia, & sanctitas excogitari potest, quæ non sit ipsa anima mundities, & innocentia: aut quis iustus & sanctus, qui hoc ipso non sit innocens & immaculatus? hanc autem repugnantiam iustitiæ inherentiis cum peccato & macula illius videtur ostendisse Ioan. 1. canonica cap. 3. illis verbis; Omnis qui in carne est, non peccat: et infra; omnis, qui natus est ex Deo, non peccat, quia semen Dei manet in illo (nempe iustitia) & non potest peccare, quoniam ex Deo natus est; videlicet: quia diu gratia Dei manet in illo. *Vasquez* in 1. 2. Tom. 2. disput. 204 cap. 4.



Sect. 2

o Itaque  
veram, &  
Christianam  
justitiam  
accipientes,  
eam, scilicet  
primam glo-  
riam pro illa,  
quam A-  
dam sua in-  
obedientia  
sibi & nobis  
perdidit, per  
Christum Je-  
sum illis do-  
natam, can-  
didam &  
immacula-  
tam iuben-  
tur statim  
renati con-  
servare, ut  
eam perse-  
rant ante  
tribunal  
Domini no-  
stri Jesu  
Christi &  
habeant vi-  
tam eter-  
nam. Con-  
cil. Trident.  
Sess. 6. c. 7.

vinity: which vaine surmise shall be refuted when we come to handle the nature of sin, and the necessity of grace. How frivolously he alleageth that of S. Iohn [ *whosoever is borne of God, sinneth not,* ] to this purpose, the Reader may perceive by the true interpretation of that place in the Chapter following.

6. For the time I would request as many as feare the shipwrack of faith & conscience, to rest contented with this short discovery of two rocks, against which all that follow the Trent Councils direction, inevitably dash. The first, an evacuation of Christs priesthood: for, by their doctrine, after grace is infused and remaines inherent, a man may bee justified, saved, and glorified, without any more reference to Him, then *Adam* in the state of integrity had. Christ (say ° they) hath restored unto us what we lost in *Adam*. What was that? Inherent righteousness; so we grant with the Antients. But in what measure? In as full and perfect as *Adam* had it before his fall, or without admixture of corruption drawne from his loynes? So farre the Romanist seeks to extend the authoritie of some Fathers. The best use and end then of grace in his construction, is, to passe over the everlasting Covenant of grace in Christ, that wee may recover the state which our first Parents forfeited. This is the most immediate and necessarie consequence of the *Trent* Fathers determination: for if habituall grace be (as they decree) the sole formall cause of justification, that once gotten will exclude all necessity or use of any other cause or meanes

meanes of reconciliation or acceptance with God. Agreeable hereto as \* *Vasquez* disputes at large, they admit no application of Christs merits, but onely in the collation of gifts inherent or infusion of Charity. Admitting then one of their Church should remaine in the state of habituall grace, a weeke or two before his death: let us suppose (as for disputation sake or sure tryall of a true formall cause, it is lawfull by their rules given to this purpose, to suppose any impossibility) that Christ had never beene incarnate, crucified, raised from the dead, or set at the right hand of God, the former party notwithstanding should be as certainly saved, as hee can be by beliefe of al these Articles, and become heire infallible of as great glory and fecility as we hope for by incorporation into Christs body. Nor doth Christ (if their opinion may stand) sit at the right hand of his Father to make intercession for us after grace is infu-

\* Si dicant  
adversarij,  
ideo pecca-  
tum non re-  
mitti solain-  
iustitia inha-  
rente sine  
favore &  
condonatio-  
ne, quia sine  
illa non ha-  
bet veram  
& comple-  
tam ratio-  
nem iustitiæ;  
præter ab-  
surda, quæ  
capite præce-  
dente contra  
illorum opi-  
nionem in-  
tulimus, alia  
etiam non  
minora se-  
quuntur.

*Primum est, imputationem seu applicationem meritorum Christi ad nostram iustificationem, & remissionem peccatorum non solum fieri in ipsa donorum infusione & auxiliorum communicatione, sed etiam post ipsam infusionem iustitia, ad hoc, ut peccata remittantur. Hoc autem absurdum esse probari potest, primo ex Concil. Trid. Sess. 6. cap. 7. ubi cum dixisset unicam formalem causam nostræ iustificationis esse iustitiam nobis inherenter secundum propriam cuiusque dispositionem, et causam meritoriam esse ipsum Christum: ne videretur excludere a nostra iustificatione applicationem meritorum eius, sed debitum ei locum assignaret; cum passim dici soleat, nos iustificari meritis Christi, inquit, Quanquam enim nemo possit esse iustus: nisi cui merita passionis Domini nostri Iesu Christi communicantur, id tamen (nempe quod applicentur merita Christi) in hac impij iustificatione fit, dum eius sanctissimæ passionis merito per Spiritum sanctum charitas Dei diffunditur in cordibus eorum, qui iustificantur, atque ipsis inhaeret. Docet igitur Concil. applicationem meritorum Christi, fieri eo ipso, quod ex meritis eius nobis dona tribuantur, quæ infusione recipimus: & cum non dicat alio modo et momento, nempe post infusionem fieri hanc applicationem; plane ostendit, tunc solum, & eo solo modo fieri. *Vasquez. Tom. 2. in 1. 2. questione 113. Art. 2. disput. 204. cap. 3. 10.**

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fed, or whiles wee retaine it, but that it may be infused, and recovered if it should chance to be lost. Now what heresie was there ever broached more blasphemous against Christ than this, which aboliseth the principall part of his mediation? what could more directly evacuate that great myserie of the true and reall union betwixt the head of the Church and the members?

By this doctrine neither are our persons in this life reconciled to God, nor our nature exalted to dignity in the life to come, by being united to Christ; but immediately by our inherent righteousness, without any intermediation of his person, his sacrifice, merits or other benefit of his passion, as any cause at all or bond of our union, or acceptance with God after the infusion of grace, which is the onely formall link betwixt the divine nature and ours. Whence it necessarily follows, that our humane nature must (though by another kinde of union and lesse measure of an inferiour grace,) bee as immediately united to God, as immediately approved for just, as immediately meritorious of glory, as immediately capable of Gods presence, as Christ was. Might not that great Schooleman (for such I have ever accounted *Vsquez*) with lesse danger to his soule, or repugnancie to this great myserie (whose truth directly to deny he durst not) or to other tenents maintained by him, have granted that as Christ is truly reputed holy, not onely from the Holinesse formally inherent in his humane nature, but from the unction of the deitie or uncreated holinesse, whe-

*r Ingenu  
fateor deno-  
minationem  
iusti fieri  
posse à iusti-  
tia extrinse-  
ca ipsius  
Dei, quam-  
vis denomi-  
natio omni-  
potentis non  
possit fieri,*

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wherto he is hypostatically united: so might al partakers of such faith as *S. Paul* ascribes righteousness unto, be truly and properly called and reputed righteous in the sight of God, from the absolute righteousness of Christ as man; to whom they are by the same faith, though not hypostatically, yet truly united by such a mysticall but reall union, as may without solecisme ground as well this denomination, as our title or interest in Gods favour. More consequently, by much to his owne positions, might *Bellarmino* likewise have granted, that as wee are truly the sonnes of wrath by nature, albeit every lineament of Gods Image in us be not quite razed, but rather all or most, much defaced by *Adams* sinne made ours partly by reall propagation, but more principally (in his doctrine) by imputation; so wee become the sonnes of God, by the Spirit of adoption, though not so powerfull in us as utterly to extirpate all relicks of sin, yet able so to dead the force or operation of it, as it did the remainder of Gods image in us, before we were renewed by Christ. Thus walking not after the flesh though in the flesh, nor working sin though sin worke in us; we may through grace or this earnest of the Spirit, but onely for the righteousness of Christ, whereto wee are by it united, have a more reall title to

*nisi ab intrinseca forma, qualis est potentia ipsius, qui omnipotens vocatur: utor autem ratione proposita, nempe quia denominatio iusti, et quolibet alia denominatio extrinseca non potest fieri ab extrinseca forma sine affinitate aliqua, et connexion, id quod supra probatum est: hanc autem esse non posse inter iustitiam Dei, et omnes homines, nisi per unionem hypostaticam,*

*facile inductione monstrabo. Vsq. T. 2. in 1. 2. dis. 2. c. 3* May arguments heltrings, which conclude very probable against *Obanders* opinion, or such as deny any measure of inherent righteousness requisite to justification, whole enor sufficiently refutes it self, unless the favours of it will affirme that we are justified before we receive any fruits of the spirit, for they wil not (I am sure) deny *quod ex spiritu natum est spiritus est*, whatsoever the spirit worketh in us is righteousness, though not able to make us perfectly righteous in the sight of God, so long as we are in the flesh, which is never altogether barren, albeit the best fruits thereof be sin.



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a Si p. v  
iusticiam  
Christi no-  
bis imputa-  
tam, vere  
dici possu-  
mus iusti et  
filij Dei ergo  
poterit etiā  
Christus, rer  
injusticiam  
nostram sibi  
imputatam,  
dici vere  
peccator, et,  
quod horret  
animus co-  
gisare, fili-  
us Diaboli.  
Nam ad-  
versarij co-  
cedunt, ita  
Christo im-  
putatum  
fuisse pecca-  
tum, ut no-  
bis iusticiam  
imputantur.  
Bellar de  
Justif. lib. 2  
c. 7. The  
argument  
is frivolous  
against the  
doctrine  
we main-  
taine, be-  
cause  
Christ

tooke no symbole of our sin, as we do of his righteousness, though not therefore  
righteous in our selves, but as we are united to him, but it is o<sup>r</sup> force against such as  
think we are formally just by Christs imputed righteousness without righteousness in-  
herent.

b 2 Cor. 5. 21.

be enstiled his brethren, sons of our heavenly Fa-  
ther, then hee can have (as <sup>a</sup> Bellarmine objects by  
our doctrine he hath) to be called the son of him  
that is the father of lies and Iesuiticall equiuoca-  
tion. Albeit there was no guile in him, yet he  
bare the punishment due to our rebellions: and  
was not this commutation of punishment, where-  
by the servants of sinne are acquitted and the  
Lord of righteousness condemned, sufficient to  
make such as are in part willing to doe for others  
as he hath done for them, immediately capable  
of absolution by his innocency, and of reward by  
his righteousness? The <sup>b</sup> Apostle doubtlesse  
meant no lesse when he said, *He hath made him to be  
sin for us, which knew no sin, that we should be made  
the righteousness of God in Him.*

7. The second point against which our adver-  
saries dash, doth so evidently bewray their grea-  
test pilots unskilfulnes in this haven of salvation;  
as every child that can repeate his *Paternoster*, may  
easily perceive the Trent Fathers themselves did  
not understand it. Nor can the Subscribers to this  
decree, use that celestiall prayer without plaine  
mocking of God and Christ. This imputation  
needs no other prooffe then the cleare proposall  
of such positions, as they now all hold *de fide*. Take  
wee then one of their Catechumenies (whether  
destitute of faith or no, it skils not) that hath not  
as yet attayned to the first justification (as they

distinguish)

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distinguish) that is, one destitute of habituall grace or inherent righteousness : such a man by their Churches discipline, is permitted or rather commanded to use this petition amongst the rest, *for give us our trespasses, as we forgive them that trespass against us.* What sins or trespasses doth he request should be forgiven him? Mortall especially; for their remission onely is necessary to the first justification. But how must God remit them? Immediately by pardoning or forgiving them? No, they are immediately remitted by a ctual introduction of the contrary forme *grace inherent*, which formally expels them out of the soule as *light* (to use *Bellarmines* owne illustration of their positions in this point,) doth *darknesse* out of the aire. Nor is there any possibility of remitting finnes by other meanes left to omnipotence it selfe, since the publication of Iesuiticall Comments upon the Trent Councells decree. What then is the full meaning or finall resolution of this petition whilest uttered by men as yet not justified; *Lord forgive us our trespasses or mortall finnes?* This verily and no other, *Lord by infusion of thy grace, make us such as shall not need thy pardon or forgivenesse.* For to hold, that over and above the infusion of that grace, by which the staine of sinne being clearely wiped out wee are made just, Gods favour or condonation \* (to use their Latine word with addition of one English letter) is any way requisite for our acceptance or approbation with him; is, in formall termes, the very opinion which *Vasquez* so peremptorily condemnes in *Canus*, *Medina*, *Victoria*, *Gabriel*, *Richardus*,

\* Non possum non mirari antiquos scholasticos quos hactenus memoravi, quod de iustitia nobis inherente ita abiectè senserent, ut veram ei adscribere formidaverint rationem iustitiae et sanctitatis inherenti, quae suapte natura Deo necessario placeat. Recentiores vero Theologos multo magis miratus sum, quod post praeclaram Concilij Tridentini definitionem, quam inferius explicabo, tam axilem iustitiam inherentem iustitiae emisserint, ut ex se non habeat virtutem corrigendi maculas peccatorum, nec eas purgare valeat, nisi favore, & contonatione Dei relaxentur. Valq. Tom. 2. lib. 2. quaest. 12. Art. 2. Disp. 204. cap. 2.

Sect. 2. *chardus, Ariminensis, Scotus*, and others, as contradictory to the Trent Councells oft mentioned decree. And so indeede it is: for by that decree, being made formally just by grace alone, wee become the immediate or formall objects of Gods justice or fidelity (now strictly bound to render us *quid pro quo, eternall life for grace inherent*) utterly exempted from all dependance on his mercy and favour. And whereas some of their late Writers, desirous to give the Church all possible satisfaction; yet partly fearing openly to wrong God, or flatly to contradict his word, had granted that grace infused did quite extirpate all sinne, and make us absolutely just in our selves, but yet could not, by its nature or sole entirie, obliterate all relation of trespasse or offence committed against God before we had it, as being unable to make full recompense or satisfaction for them; even this opinion is now rejected, as hereticall and contrary to the Councells meaning. It remaines therefore that the true and full meaning of that petition in the Lords prayer, *forgive us our trespasses*, according to our adversaries construction is, *Lord grant that wee stand not in need of thy forgivenesse*; if we suppose this petition to be conceived either by men destitute of perfect inherent righteousness or such as distrust or doubt whether they have it or no. But imagine a man could be (as I think few Papists are) more then morally certaine hee were in the state of perfect grace; his use of the same request would bee superfluous, or requisite onely in respect of veniall sinnes; albeit, even these if they

they imprint any uncomely mark or asperſion never ſo light on their ſoules, muſt be taken away by introduction of the contrary forme, as by acts of penitency, or the like, whereunto Gods concurrence or aide of grace is neceſſarie: ſo that his deſiring God to forgive him them; is but to requeſt his help, that he may not need his favour. And though in their eſteeme but a light one, yet a pretty mockery of God it is, that, after infuſion of grace, they ſhould not ſtand in need of his mercy, or imputation of their Redeemers rightcouſneſſe, either for remitting or taking away of the ſtaine of mortall finnes, or the puniſhment due unto them: and yet after God hath done all, and Christs mediation, as farre as concernes them, is fully accompliſhed; moſt of them muſt be highly beholding to the Pope, not onely in this life, but after death, for releaſing the puniſhment due to veniall and petty finnes.

8. Some part of the firſt difficultie *Bellarmino* (from what place of *Calvin*, *Melancthon*, and *Chemnitius* I remember not, he expreſſeth not) hath thus propoſed, CHRIST is our mediator, not<sup>a</sup> only in our firſt reconciliation, but during the whole time of our life; in which regard wee alwayes ſtand in neede of his interceſſion, and conſequently alwayes ſinne and tranſgreſſe the Law. Otherwiſe Chriſt after our firſt reconciliation ſhould bee idle; but ſo hee is not (ſaith *Bellarmino*) Firſt, becauſe hee alwayes miniſters ſtrength and grace by which wee doe good workes. Secondly, he purgeth our daily and lighter finnes, and his blood cleaſeth us from all finnes. Or

*a Quinta  
objectio:  
Chriſtus me-  
diator eſt  
non ſolum  
in prima re-  
conciliatione,  
ſed etiam  
poſtea in to-  
tius vite no-  
ſtre tempo-  
re, ergo ſem-  
per egemus*



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intercessio-  
ne Christi,  
a per hoc  
semper pec-  
camus, le-  
gem trans-  
gredimur,  
alioqui pos-  
primam re-  
conciliatio-  
nem Chri-  
stive otiosus  
esset Hoc  
argumentū  
commune  
est Calvino,  
Philippo,  
Kemnitio,  
et aliis, qui  
inde conclu-  
dunt, si qua  
est in nobis

legis impletio, illam non tam esse operum, quæ respondeant perfectioni legis, quam fidei, quæ perpotius apprehendit remissionem. Bellar. lib. 4. de Injust. cap. 14. Respondeo, Christum semper nobis mediator est, nec unquam est otiosus, idque duplici ratione: Primo, quoniam semper nobis vires et gratiam subministrat, per quam bona opera facimus. Ideo siquidem recte comparavit se ipse viti et nos palmitibus. Vt enim palmes non possunt ferre fructum, nisi manserint in vite, et succum traxerint a vite, sic nec nos nisi manserimus in Christo, et spi-ritum transeverimus ex ipso. Secundo, quoniam peccata nostra, quamvis levia et quotidiana, ipse purgat, et sanguis ejus emundat nos ab omni peccato. Et si forte legem pravaricando, a justitia excidamus, ipse nihilominus propitiatio est pro peccatis nostris, et non septies, sed septuagies septies nos patri reconciliat, si per ejus gratiam conversi serio penitentiam agere incipiamus. Itaque non facimus nos, qui legem impleri posse diximus, Christum Mediatorem otiosum, sed vere faciunt Adversarii Christi merita inefficacia, cum docent Christum tam insigni obedientia id efficere non potuisse, ut justificatio legis impleveretur in nobis. Bellarminum ibidem. a Si quis dixerit per hanc doctrinam catholicam de justificatione a sancta Synodo hoc presenti decreto expressam, aliqua ex parte glorie Dei vel meritis Iesu Christi Domini nostri derogari, et non potius veritatem fidei nostre, Dei denique ac Christi Iesu gloriam illustrari, Anathema sit. Concil. Trident. sess. 6. Can. ult. Such peremptoriness is usual with them, when partiality or proud affection, overbeares the secret working of their conscience, labouring to reclaim their error.

Vide lib. 3. Sect. 2. cap. 4. parag. 12.

worth

worth of his merits. But the more merciful *Bellarmin* makes his God, the readier to forgive our frequent trespasses, the greater still is their former mockery; seeing every time they repeat that petition, they implicitly, yet necessarily include these appurtenances, *Lord make us such as wee shall not need of thy forgiveness*. The excess of divine Majestie, in respect of princely dignity presupposed, their mockery of God in suing for restoration of grace, after relapses into mortall sinne, may for the quality be resembled by imagination of some great favourite in the Court, after many bountifull rewards for little or no service, falling to rob or steale, and lastly craving pardon in these or like termes: *I have grievously offended against your Crowne and dignity, but by your wonted grace I beseech you, bestow as good preferment on me, as before I had; and amends shall quickly bee made for all the wrongs I have done unto my fellow subjects: you shall not finde matter of death in me againe, so long as your bounty towards me lasts; that I shall not commit some petty sinnes of wantonnesse, quarrelling, drinking, swearing, I hope your highnesse will not expect: for these are not against your Law but besides it.* The insolency of this imagination in a malefactor, (could an earthly Prince know the heart whence it issued,) would make his former offence (in it selfe and course of common justice, meritorious of death) altogether incapable of mercy, otherwise easie to have beene obtained. And is it either lesse exclusive from Gods favour, or more provocative of his severity, to beg such grace at his hands, as shall wipe out

**Sect. 2.** all former reckonings wherewith he could charge us, or having promised sincere obedience to the Law, to elude the Lawgiver with that distinction, without which *Bellarmino* thinks our Writers arguments to prove the fulfilling of the Law impossible, can hardly be answered. They (saith he <sup>2</sup>) which grant (as *Vega* doth) veniall sinnes to be against the Law, are enforced to hold that to keepe the Law is onely possible, in as much as onely the greater part of it may bee kept, whence the denomination is indefinitely attributed to the whole. But what can they say to that of *Iames*, Hee that keepeth the whole Law, and offendeth in one point is guilty of all? The solide answer therefore (in his iudgement) is, that veniall sinnes without which we doe not live, are not sinnes simply, but imperfectly, and in a sort; neither are they against the Law, but besides the Law. Such as first did apply this distinction to that purpose,

a Quarta  
objectio.  
Nemo pos-  
test vita e  
omnia pec-  
cata, cum  
scriptum sit  
Jacobi 2.  
In multis  
offendimus  
omnes. Et  
1 Ioan. 1.  
Si dixerim-  
us quia  
peccatum  
non habemus,  
nos  
iplos sedu-

cimus. At qui legem omnem implet, nullum habet omnino peccatum: igitur fieri non potest, ut lex omnis a nobis, etiam cum fide et gratia, impleatur. Respondeo, Ab hoc argumento, quod valde *Kemnitius* urget, non tam facile se expediunt qui concedunt peccatum veniale esse proprie contra legem, ut *Vega* lib. 11. in Concilium cap. 20. coguntur enim dicere, legem non esse impossibilem, non quod tota simul servari possit, sed quod servari possit maior eius pars, et a meliori parte fiat denominatio. Sed videndum est illis quid respondent *Apostolo Iacobo* dicenti; Quicumque totam legem servaverit, offenderit autem in uno, factus est omnium reus.

Solida igitur responsio est, peccata venialia, sine quibus non vivimus, non esse peccata simpliciter, sed imperfecte, et secundum quid, neque esse contra legem sed præter legem, ut *S. Thomas* recte docet in 1. 2. quæst. 88. art. 1. hinc enim omnia coherent. Nam qui offendit in uno, prevaricans videlicet unum præceptum, factus est omnium reus, et iniustus simpliciter constituitur, et tamen in multis offendimus omnes, quia tamen si nihil facimus contra legem, tamen multa facimus præter legem. Et qui natus est ex Deo non peccat, transgrediendo legem, et tamen si dixerimus, quia peccatum non habemus, nihil videlicet præter legem faciendo, nos ipsos seducimus, et veritas in nobis non est. *Bellar.* lib. 4. de Iustif. cap. 14.

for which the moderne Romanish now misuseth it, might perhaps be in part excused by the barbarousnesse of the times wherein they lived, & their ignorance in Scriptures. But wee have cause to feare that *Bellarmines* general skill and knowledge in them, was punished by G O D with particular grosse and palpable ignorance or blindnes rather, in thinking this quirk of wit should glue together such Oracles of the Apostles, as without it would mightily larre and start asunder: As that of *Iames* late cited [*Hee that offends in one ( mortally ) is guilty of all ;* and this other, *In many things we all offend* (i.) venially : ] or these two of S. *Iohn* [*He that is borne of God sinneth not : If wee say we have no sin we deceive our selves.* ] So doubtlesse they do, and mightily mistake both these great Apostles meaning, that think any in this life should be so righteous as not to stand in neede of Gods favour for absolution from sinnes committed against his Law ; but of their meaning elsewhere in convenient place.

9. These discussions may informe the Reader, that *Bellarmines* conclusion of this controversie, wherein hee may seeme unto the unobservant to attribute somewhat to Gods mercies, in the businesse of justification after grace infused, was but like the first invitation of an Italian, onely for fashion sake. For if his authority could have moved any of his profession, after fulnesse of grace, to have tasted the loving kindnesse of the Lord, hee could not be ignorant that the Trent Councell had shut the doore upon them. *It is the safest way*  
(saith



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\* Sit tertia  
propositio:  
propter incertitudi-  
nem proprie  
justitiæ, &  
periculum  
inanis glo-  
rie tutissi-  
mum est, fi-  
duciam to-  
tam in sola  
Dei miseri-  
cordia, &  
benignitate  
reponere.

Explico pro-  
positionem:  
non enim ita  
accipienda  
est quasi non  
sit homini  
totis viribus  
studendum  
operibus bo-  
nis, aut non  
sit in eis con-

fidendum quasi non sint vera justitia, aut judicium Dei sustinere non possint. sed hoc solum  
dicimus tutius esse, meritorum iam partem, quodammodo oblivisci, & in solam misericor-  
diam Dei respicere, Tum quia nemo absque revelatione certo scire potest se habere vera meri-  
ta, aut in eis in finem usque perseveraturum; Tum quia nihil est facilius in hoc loco tin-  
tationis, quam superbiam ex consideratione bonorum operum gigni. Probatur igitur propo-  
sitiō testimoniis illis, quæ adversarij contra merita operum offerre solent. Nam quod ait Da-  
niel cap. 9. Non in justificationibus nostris prosterminamus preces nostras ante faciem tuam,  
sed in miserationibus tuis multum: Et quod ipse Dominus admonet, Luca 17. Cum fecer-  
itis hæc omnia quæ præcepta sunt vobis, dicite, servi inutiles sumus, hoc solum probant, quod  
nos dicimus, tutum esse in sola misericordia Dei, & non in operibus nostris fiduciam collo-  
care. Quod etiam testantur publicæ preces, quæ Ecclesia Catholica ad altare fundere solet.  
Nam in collecta Dominicæ quæ Sexagesima dicitur, sic orat Ecclesia: Deus qui conspicias  
quia ex nulla nostra actione confidimus &c. Bellarm. lib. 3. de justificatione. Cap. 7.

cies,

cies, must be his precedent perswasion or beliefe of absolute and perfect righteousness, either now inhabiting his soule, or hereafter to bee obtained: That is, hee must trust, God one time or other, will be so mercifull to him, as he shall not stand in neede of his mercie at the houre of death.

10. He that would clearly convince the Romish church, or her children of a capitall crime usually objected by our writers, should begin with the virtuall intention of the priest, by rigid positions of their late writers most necessarily required to the effectuall working of the Sacraments: for that evidently breedeth doubt. Whereunto if wee adjoyne this absolute necessity of compleat habituall grace inherent for remission of sins, it openly condemnes the Trent Councell it selfe for nursing despaire of salvation; in that they make such grace the sole formall cause of justification, without which, as all grant, there is no entrance into Gods rest. A Romanists trust, hope, or beliefe of life eternall, as possible to him; must first be terminated in the same degrees, and unto so full a measure of grace or righteousness, as they require, either as present or possibly future. He that doubts (as *Bellarmino* confesseth, almost all have just cause to doubt) whether hee bee perfectly righteous or no, must of necessity conceive equall doubt of his estate in grace. He that knows (as who thoroughly examining his own heart for any space together, but may know:) hee is not able to plead for his cause with God in justice; is bound to believe his present want of saving grace. Hee that  
cannot

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cannot raise his heart ( through conscioufnesse of his often transgressions much dejected ) to these magnanimous hopes of ever being able to fulfill the Law of God , is ( this distrust remaining ) by his blinde beliefe of the Churches infallibility in this decree, bound finally to despaire of salvation, or any good that Gods mercies or his Redeemers blood can do him: Wee are content to take *Bellarmines* testimony as authentique against his fellows , that our arguments prove his former conclusion [ *It is safest to put our whole trust and confidence in Gods mercies :* ] the undoubted consequence whereof is , that the Trent Councell did erre perniciously in so resolving this principall point of salvation , as hath beene declared. But it is a wonder to behold what miraculous reconciliations, the imaginary unity of the Roman Church , can work in Iesuiticall braines. *Bellarmino*, whether out of feare of sharper censure , enforced to use this miserable shelter , or so dazled with the mysticall unity of the inerrable Church, that hee could discerne no difference betwixt the Trent Councels decree and his owne conclusion ; takes it as approved by the Roman Church , because that Church allowes the same *Collec* that we do upon *Sexagesima Sunday*. As if because he now had captivated his understanding to think the Church is alwaies the same and cannot erre ; therefore the author of that *collec* must needs be of the same minde the Trent Councell was: when as a greater part of their best Scholars , about the time it was celebrated , did in this point better accord with the

the *Ausburg* confession then with it. Had the doctrine contained in that *collect*, been exhibited to the Councell by reformed Churches, it had bin as peremptorily condemned as any Article of *Wickliffes* or *Luthers* doctrine. But now, seeing it hath slept so long in their liturgy, that the sufferance of it may seeme to argue a tacite consent or approbation of that Church, into whose thoughts it never came; the author of it though for ought they know, a man as obnoxious to error as wee are, and out of all question of our opinion in the point of *iustification*, must be thought not to have erred, in conceiving that praier which the Church allowes, his meaning rather shall bee quite contradictory to his words. More then miraculous must the composition of that body have beene, which but one in it selfe, should exactly have symbolized with every ingredient in olde *chaos*: yet no lesse strange may the Iesuits temper seeme (were hee not *homo duplex* or *non duplex*) which can infallibly believe every opinion, held for this thousand yeares by that Church, which in respect of faith and doctrine, is but one, after the same manner *chaos* was; one huge masse of contrarieties and confusions, in this respect better consorting with Iesuiticall faith, which is but a *prime matter* or indeficient seminary of various treachery, as the whole body of his religion, is but a meere hodge podge of distinctions.



## Sect. 2.

## CHAP. XIX.

*That firmly to believe Gods mercies in CHRIST is the hardest point of service in Christian warfare: That our confidence in them can be no greater than our fidelitie in practice of his Commandements: That meditation upon CHRISTs last appearance is the surest method for grounding true confidence in him.*

1.



Est the end of this discourse should misse the end and scope wherto the whole was purposely directed; I must intreate the Christian Reader, to pardon my feare and jealousye ( which from the reasons mentioned in the first chapter of this section, too well experienced in the temper of this present age is alwaies great, ) lest disputation against Romish heresie, cast us into a relapse of that naturall carelesnesse or hypocrisie whereof all, more or lesse, have participated. But for whose avoidance hereafter, if thine heart bee affected as mine now is, and I wish it alwaies may continue, let this meditation never slip out of thy memory: *That seeing the last and principall end of all graces bestowed upon us in this life, is rightly to believe in CHRIST; this cannot be, as the drowisie worldling dreames, the easiest, but rather the most difficult point of Christianity. The true reason why unto many not otherwise misaffected,*

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it seems not such, is because in this time of his absence from earth, our imaginary love of his goodnesse, wanting direct opposition<sup>a</sup> of any strong desire or resolution to manifest the levitie or vanity of it, fancieth a like affection in him towards us. And seeing love is not suspicious, but where it is perfect<sup>b</sup> excludes all feare, the very conceipt of great mutuall love betwixt CHRIST and us not interrupted, expels all conceit of feare or diffidence. Hence wee usually rest perswaded, our assent unto Gods mercies in Him is more strong then unto most other objects of Faith, when as indeed these being the highest, it would appeare to bee in respect of them the weakest; had it as many daily temptations to encounter it, as wee finde in practices of other duties, whose habituall performance is the necessary subordinate meane to support it. All the difficulties we daily struggle with, are but straglers of that maine armie, with whose entire joynt-force wee are to have the last conflict about this very point, which untill the hower of death or other extraordinary time of triall, is seldome directly or earnestly assaulted. But then, whatsoever breach of Gods commandements, love either to the world or flesh hath wrought in our soules, will afford Satan advantage and opportunitie for more facile oppugnation of our confidence. For as everie least sinne in its owne nature deserueth death, so doth the consciounesse of it more or lesse, impell the minde to distrust of life. Yet even the greatest will bee content in these dayes of peace and securitie to sleepe

Cap. 19

<sup>a</sup> Reade  
chap. 14.

<sup>b</sup> 1. Ioh. 4.  
18.

Se&.2. sleepe with us, and lie quiet in hope to prevent us in the waking, and with the joynt force of lesser to surprise the soule or gaine the start or first sway of the spirit, an advantage much prejudiciall to strength otherwise more then equall.

Much harder it is to retract a bodie after actuall motion begun, then to restrain propensions or inclinations from bursting out into actuall motions. Our often yeelding upon forewarning of their assaults in manie pertie temptations, or strong ones which come single, might instruct us how dangerous the conflict will be with all, which our memories; once thoroughly stirred, can muster to affright our consciences. Yet if wee did duely consider the uniformity of strength betweene the severall branches of faith, or as it respects divers' objects; the very conscioussnesse of any one sinne whereunto wee have beene indulgent, will be of like force to withdraw our assent from Gods mercies, as the delight or pleasure we tooke in the object of it, was to cause us transgresse any part of his will revealed. The same strength that beautie had to allure unto adulterie, will that fowle sinne unrepented of, have to divorce our soules from Christ. Nor could we faile in practice of this or other commandements without a precedent defect of that faith which onely can firmly unite us unto Christ; whereby likewise, were it firme it selfe, wee would assent unto every précept of God as much better then any incompatible good. And seeing our present faith or trust in God is but commensurable to our fidelitie

lity in his commandements, (then which, through scrupulositie of conscience or Christian modesty it may be lesse, but cannot be greater without hypocrisie or presumption;) it must needs want strength to lay sure hold on Christs merits, untill it be able to subdue those desires of the flesh, to which it yeelded in the former temptations. To say, *Lord, Lord*, cannot suffice, ere wee can truly resume our wonted confidence, if any wee had, or make a faithfull plea for mercy. Gods will neglected must be executed either in the act, if the object be present, and may be prosecuted; or in sincere and constant resolution, if abilities or opportunities, required to execution of what wee resolve upon, be altogether wanting, or our indeavours upon inevitable occasions hindered.

2. For our better preparation against this last and terrible conflict with the world, the devill and the flesh; let us imagine the next thunder-clap or uncouth sound we heare, did summon us to finall judgement: or if our imaginations be so quick and lively as to awake themselves without externall noise or clamor, or able as of matters secular so of divine that certainly shall be, to frame representations as if they were already present: let us contemplate CHRIST; not as farre absent or solliciting our cause before his Father, but now appearing in majestie and great glorie, accompanied with infinite legions of holy Angels for his Assessors, or attended by Satan and in his infernal troops, desirous to be employed in the execution of his sentence. Were the eyes of all our faith



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as firmly set upon this sight, as some mens are upon his merits & personall love to them; so as the objects of terrors yet unseene, but which we steadfastly believe shall be manifested, might have as full a stroke upon our inclinations unto dread of that last day, (which in this life no man can want, unlesse his righteousness be angelically perfect) as daily cogitations of Gods mercies and favour to us in particular have upon our hopefull apprehensions or desires of glory: all vicissitude of feare and trembling in our soules thus equally poised by contrarie impulsions, would not be taken for signes of infidelitie or hypocrisie. Nay, my conscience assures mee (but herein I prejudice no mans perswasions in particular) that a multitude of such as condemne all without exception, which cannot apprehend the truth of their owne salvation, (though alas who is he that desires not so to do?) as surely as any other article believed, would bewray tokens of feare and dread more evident to others, then their former apprehensions were unto themselves.

3. Or were wee in CHRISTs presence, though not so terrible as in that day it shall be, but rather as amiable and familiar as his. Apostles did enjoy it; set to compare either his precepts general to all Christians, or peculiar to our severall vocations, with our daily practices or performances: who is he that would not more shame at his owne nakednesse, then joy in his Redeemers righteousness? who is he, that would not be more ready to convey himselfe out of his sight, then with confidence

to

to approach his presence? who is he, that would not wish his former service might passe without account, or any certaine hope of reward eternall, rather then adventure to take his finall sentence without some respite for amendment? Yet thou O Christ my Redeemer and Iudge most righteous, best knowes, I propose not these scruples to diminish, but rather with purpose to increase and fortifie all true confidence in thy merits and thy Fathers mercies: but that (I know and thou much better knowest) it oft times weakens it selfe by shooting up before its time, or too fast, and in this forward age had much neede to be lopped, that it may grow as well in breadth and thicknes, as in length; seeing growth in height, without soliditie correspondent, is but a mounting in presumption, the period of whose ascent is pronenes to fall headlong in despaire.

4. Or if any man can draw the inference here intended from other premisses more comodious, I shall bee willing to relinquish mine. But the best method, as yet I know, for establishing of true confidence, will be this: As oft as we think upon that fundamentall oracle of life, *a* *Whosoever belieues in him, shall not bee ashamed*; to *b* consider withall that the true *crisis* of such a constitution as the Prophet there speakes of, will not be till the day of CHRISTs appearance. Whence, lest wee should over-reach our selves in confident perswasions, by suffering our mindes to runne too much upon the former promise without a counterpoise to trie their strength, let us ballance our apprehensions

*a* Rom. 10.  
11.  
E/say 28. 16  
*b* Read  
chap. 7.  
§. 7. lib. 3.  
with the  
marginall  
notes.

Scct. 2.

c Luke 21.  
36.

d Herein is  
the love  
perfect in  
us, that we  
should have  
boldnesse  
in the day  
of judge-  
ment: for  
as he is, e-  
ven so are  
wee in this  
world.  
2. Ioh. 4. 17.  
e 1 Ioh. 3. 2,  
29.

hensions of it with meditation upon this truth; *He onely believes aright in CHRIST, that will not be ashamed at his appearance.* The inference hence naturally issuing, is, our Saviours & not mine; *Watch therefore and pray alwaies that yee may be accompted worthy to escape all these things, that shall come to passe, and to stand before the Sonne of man.* From this conclusion wee may resume our former assertion, as a necessary corollary; *That besides justification habituall, there is a justification virtuall which hath a permanent duration, and consists in the perpetuity of watchfulnesse and prayer; that the foundation of it as of our confidence is union with CHRIST, by a faith fructifying in a conversation and workes conformable to him; as the Disciple whom he loved most, divinely hath instructed us:* *And now, little children, abide in him, that when he shall appeare, we may have confidence, and not be ashamed before him at his comming. If ye know that he is righteous, know yee, that whosoever doth righteousness, is borne of him.*

5. Beloved Reader, I am the bolder to put thee in minde, of such strictnesse as the profession of Christianity bindes thee unto; the rather because I purpose not otherwise to affright thee with any marks of reprobation. Few I know so well affected but without repentance and greater constancie in performing these duties than hitherto they have given proofe of, may justly feare as not altogether without the reach of possible danger; for even the righteous hardly shall be saved. Altogether so bad I know none, but may have hope to escape;  
so

so they will not wilfully neglect repentance, or somnolently put off the evill day. The gate of life as it is strait, so it is continually open and wide enough to receive all, so every one would watch his speciall opportunities or attend Gods particular callings, and all of us cast off that burthen of sinne and superfluous cares wherewith wee are laden and encumbred. Fewer I am certaine passe through it, then it is capable of; some because they strive not at all to enter in, but carelessly expect, that God without any endeavours of their owne should draw them through it: others because they strive amisse, presuming they are able to presse in by their owne strength with a little help of divine attraction, or some small courtesie of the Spirit to stirre them up, or give some notice when the doore were open, or God at best leasure to admit them. Betwixt these two erroneous extremes, there is a golden mean, for whose invention we are in the next place briefly to admonish.

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SECTION. 3.  
*Of the right plantation of Faith.*



Ere it absolutely true without restraint, that consultation is onely of matters which are in our power, or may by our care & industry be procured: the very title of this discourse might justly seeme to proclaime us inconsiderate in undertaking these paines altogether bootlesse, in respect of men, seeing faith is a gift altogether free, no way procurable by their endeavors; if not presumptuous, in as much as it is planted by the holy Ghost; and what neede hath he of our methodicall discourse or direction? These and the like objections may well be thought to have grounds inexpugnable in the Protestants doctrine, which wholly ascribes as well the *Wil* as the *Deed* to the operation of Gods Spirit. Vnto what purpose then can it be, to direct men how to work in matters, wherein they do not work at all? Some countenance the same suggestions may have from a distinction, common to the Romish and reformed Churches, of *Faith infused and acquired*. For unlesse the faith, for whose right plan-

plātatiō we rather seeke then give directiō, may by method be acquired, to what use can methodicall directiō serve?

These reasons notwithstanding perswade us rather to say little, then nothing at all in this argument; untill the difficulties about *free-will* or mans abilitie wherewith it is linked, be discussed. The maine objection, if it could justly prejudice any mans labours addressed to the same end, to which these present are; might have hindred his most; that gave us the rule of life, whereon it is grounded; *It is God, that worketh in us both the will and the deede.* But why should this deterre us from working in matters of our salvation? Rather it ought to encourage all to worke, some as Artificers and Directors, others as labourers: but both (as the Apostle wils them) with *feare & trembling.* Even offaith infused, *Paul* was a planter, and *Apollos* was a waterer, though *G O D* alone did give increase.

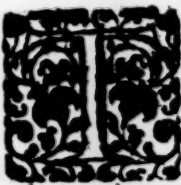
a Phil. 2.  
13.

verse 12.

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## CHAP. XX.

*That Christian Faith, although immediately infused by God without any cooperation of man, doth not exclude but rather more necessarily require precedent humane endeavours for the attaining of it.*

I.  Hat faith is the sole gift of GOD, wholly infused, not partly acquired by us, should rather excite then any way abate our indeavours for attaining it; would we conceive or speake of those heavenly mysteries according to the language of the holy Ghost which wrote them, not out of the schoole-phrase of *Aristotle* or *Aquinas*, both oft-times alike full of solecismes in Divinity. \* It is a perswasion will easily intrude it selfe into mindes apt to entertaine philosophicall rules, that the power of God seeing it is infinite, and (if we may so speake) uncapable of resistance; should introduce forms or qualities into subjects in an instant, without previall alteration or disposition: which indeed would be most true, did God work after the maner of naturall agents, alwaies according to the utmost of his power. But as the A-

\* Such  
Zabarells  
collection  
against  
Scotus, to  
prove that  
the matter  
could not  
be created  
before the  
forme,  
but onely  
concreated  
with perfect  
creatures.

*Alio quoque argumento idem confirmari potest: Agens enim potens totum aliquem effectum producere, nisi impediatur, producit perfectissimum quantum producere potest: hanc maiorem propositionem negare Scotus non potest, quum saepe ea utatur. At Deus a nullo potest impedi, ne quamlibet rem perfectissimam in genere suo producat: quamlibet igitur perfectam produxit; ergo non materiam nudam, quia materia est imperfecte res omnes. quare materiam primo nudam creare, & illi postea formam imponere, repugnat perfectioni divinae, quae imminueretur, si Deus prius imperfecte res creasset, postea vero formas, imponendo perfectionem indidisset. Res igitur primò absolutissimae ac perfectissimae produxit: proinde materiam non informem, sed sub forma. Zabarella de prima rerum mater. l. 2. cap. 2.*

postle

postle tells us, hee doth all things *according to the counsell of his owne will*, w<sup>ch</sup> is fully commensurable to his power, & doth modifie it in working. Some things thē he createth in an instāt, not because his power is infinite and admits no impediment; but because his wil is it should so work: others though as immediately created by him, are accomplished by little and little after many interpositions or delaies; not that either his will or power can bee crossed, but that his pleasure is to have them so wrought. Such is the creatiō of true & lively faith in our soules. For who is he living, that can assigne me the very instant yea the set hower, day, weeke or moneth wherein his regeneration was fully wrought? As life spirituall is better then temporall, so for the most part it is longer in conceiving. Nor doth regeneration consist onely in the first infusion of grace or seede immortall; but also in the rooting or taking of it: both are the immediate workes of God, both in Scripture phrase essentiall branches of creation.

2. Notwithstanding, if wholly both be his sole works, the former difficulty stil remains, & may be increased by a position of Protestants in it selfe most true, but too much, unles more warily pressed or more skilfully applied then a man shall usually finde it. For what is more often inculcated in popular Sermons, or in that controversie about *free-will*, then that man is altogether as dead to spirituall life, as *Lazarus* was to life naturall, till the same power of God raise him up? But what hence follows; that God before the infusiō of grace requires



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no actions or operations at our hands, more then Christ did of *Lazarus*, before he restored his soule unto him? Then let such as are destitute of the robes of righteousness, cloath themselves with the image of death, and spend their lives in a perpetuall slumber, or get themselves downe into the grave; untill God crie unto them by his powerfull voice, as Christ did to *Lazarus*, *Come forth, or, awake thou that sleepest, for Christ is now made thine everlasting light.* I marvell not if vulgar auditors make such inferences to countenance their sloath and negligences, when as many unpartiall scholars can hardly conceiue what other can be made of many zealous Pastors doctrine, wresting the meaning of the Spirit by too much wringing the letter, or misapplying the former proportion betwixt such as are naturally and spirituall dead; whose termes, if set aright stand thus. As God required no vitall motion or operation, of such as his *Sonne* did raise from naturall death: so doth he require no operation or assent spirituall, before he infuse the life of grace. But in as much as wee enjoy the benefit of life naturall, or meerly morall, some passive capacities are required in us; wherewith they whom Christ raised were not qualified, whiles naturally dead: nor were they capable of renovation in life spirituall, but by reassuming life naturall with its properties. Nor doth it imply any shew of contradiction, that the actuall endeavours of life naturall or meerly morall in us, or the qualification resulting from them; should be as meerly passive in respect of life truly spiri-

spirituall, as the state of death, or utter deprivation of all sense or motion in such as Christ raised up, was in regard of life naturall. The proportion then will hold best thus. As Christ infused not humane life into trees, stocks, and stones, but into bodies passively organized and figured for the fit habitation of the humane soule: so neither doth hee ordinarily bestow supernaturall grace on everie one that hath a reasonable soule, but on such onely as are passively prepared for it. Wherein this preparation consists, or what our endeavours can adde unto it, is the point now in question: partly to be disputed in this present, more fully in discourses following. To the assertion last mentioned this observation well sutes, that in the first works of creation the omnipotent power did observe the orderly progresse afterwards appointed unto nature; and proceeded not *per saltum*, but first created a commō masse out of which he made the heaven and earth, not trees, plants or living creatures immediately. For though these received life from their Maker, after another maner then individuals of the same kinde now do; yet the earth and sea afforded their matter and substance meereely passive. Man he made of the earth, but first, as is probable, externally figured or proportioned: the woman likewise was his immediate workmanship, but had her bodily or passive beginning from the man. Thus even the most immediate workes of God presuppose (ordinarily) such a subordination of passive capacities, as is usually scene in matters producible by humane labour, wit or industrie.

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3. That grace then is not generated or educed out of the soule, but properly created in it, ought not in any congruities of reason to exclude all active, though but humane endeavours precedent, for the better attainment of it. Nor have I ever read of any Protestant or Papist which held marriage, as either unnecessarie or superfluous for the propagation of mankind, albeit the most and best divines in both religions be of opinion, that the reasonable soule is not generated but immediately created by God.


And notwithstanding the supposed truth of this opinion, unlesse the parents of our bodies had beene as carefull for our bringing forth, as bruite beasts are over their brood, few of us this day living had ever enjoyed the light. Now for the avoiding of *Pelagianisme*, or just imputation of popery in this point; it is enough to disclaime all such dispositions, preparations or endeavours, as actually to cooperate or concur to the production of faith; as temperate carriage or behaviour do for producing the habit of temperance; or naturall qualities of moisture, heate and cold, do in the education of formes meerely naturall or constitution of bodies totally generable. So shall he never be able to acquit himselfe from the error of the Stoicks or Manichees, that accounts it indifferent what works we do, or how we demean our selves before regeneration. For as God creates not the reasonable soule in every matter, so doth he not create grace in every soule. And as this inference is good [ unlesse the Fathers of our bodies had  
beene

beene before us, God had not created us these soules; in whose creation our fathers had no finger: ] so likewise in this [unlesse before our regeneration wee so demeane our selves as God in his word prescribes, he ordinarily creates not grace in us: ] to whose creation nevertheless our best endeavours conferre no more, then our parents do to the creation of our soules, or the redd earth did to the making of *Adam*. This fully removes the former difficulty, which seemed to dull our endeavours; and from this instance of the reasonable soules creation I would rather commend this meditation to the Reader. As greater care is to be had of women with childe, of *Queenes* and Princely mothers especially; then of brute beasts great with yong; albeit the fruit of their wombs be the more immediate worke or blessing of God: so should our care and industry for conceiving faith, even in that it is the sole gift of God, bee much greater, then we use for the attainment of whatsoever can by meanes naturall or ordinary be immediately atchieved.



## CHAP. XXI.

*That circumspect following the rules of Scripture is more available for attaining of true faith, then the practice of morall precepts for producing morall habits : That there may be naturall perswasions of spirituall truths, and morall desires of spirituall good, both right in their kinde ; though nothing worth in themselves, but onely capable of better, because not hypocriticall.*

I.  N that it hath pleased the Spirit to write so much for mens directions in the way of life, (yet not so much to instruct the faithfull what they should do after their regeneratiō fully wrought, as the unregenerate what hee should doe, that it might bee wrought in him :) to conceive it but as doubtfull, whether his sacred rules were not more sufficient, effectuall and complete for attaining true and lively faith, then any Philosophicall methods for planting morall vertues ; were to derogate as much from Gods wisdom, as he should do from his power that maintained man without direction or assistance supernaturall might worke out his owne salvation. Yet shall he much wrong both himselfe and me, that stretcheth this similitude

tude further then thus. As he that duely observes philosophicall precepts of morality, shall certainly produce morall habits, and become truly just and honest by often practising acts of justice, temperance and sobriety; so he that circumspectly followes rules given by the Spirit of God for attaining *faith*, shall have it more assuredly produced in him, even because it is not produced by him but by his God, who is more able to create new hearts in us, then the naturall or unregenerate man to work any morall reformation in himselfe or others. All that is required of us, is only to submit our knowledge to our Creators wisdom, our naturall desires to his most holy will, our weake abilities to his omnipotent power. But is it not a work of the Spirit to be thus perswaded or resolved?

2. That the naturall man should rightly perceive the things of the Spirit of God, implies as evident a contradiction, as to say a blinde man should be able to see things visible. For as things in themselves most visible, cannot be seene with the visive faculty; so is it impossible matters spirituall should otherwise then spiritually be discerned. Notwithstanding I scarce have knowne any man so blinde, but might easily have beene perswaded that he could not see, or induced heartily to wish he were as other men are; though in what state they were, or what pleasures there were in sight, he were altogether blinde and ignorant. And I think, it would be hard for any man to prove that all such as our Saviour restored to sight

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as King 5.  
12.

sight, had saving faith before he opened their eyes; or that Naamans condescending to his servants counsell [*as my father, if the Prophet had bid thee doe some great thing, wouldest thou not have done it? how much more when he saith to thee, Wash & be cleane,*] was an assent of justifying faith: yet were all these cures as immediate workes of Gods power, as is the illumination of the minde by faith. What God hath wrought in them we know, but if Naaman had beene so wilfull as not to have washed himselfe seaven times in Jordan; or those blinde men so wayward, as upon the constant fame of former miracles not to have besought CHRIST to work the like in them: all of them, for ought we know or can imagine to the contrary, had remained still in their former misery. Thus if wee graunt that a man altogether unregenerate, upon the hearing of Gods word, or the report that others, whom he hath no reason to distrust, do make of the vertue thereof; may have a naturall apprehension of his naturall misery, and a desire (meerely naturall) to bee like them, whose estate hee knoweth no better then he that is borne blinde doth the light: or, that as well his apprehension as desire, is but a qualification meerely passive, tending onely to this purpose, that ascribing the work of faith to Gods power alone, hee may be a subject not incapable of this creation; we shall avouch nothing contrary to reason naturall or supernaturall. For knowledge naturall and spirituall differ not in respect of the materiall objects knowne, but in the manner of apprehending their

their truth and properties. What subject is there whereof we may not logically dispute? albeit demonstration or scientificall conclusions, we can have none but from the proper principles of that science whereto it belongeth, first distinctly and infallibly apprehended. And what doth hinder us to conceive a naturall or morall assent unto truths divine, as not impossible; though to have a true tast or homogeneall apprehension of them, be the sole and proper effect of faith infused or supernaturall? Of the same Divine truths or rather of the goodnesse annexed to them, there may be a naturall or morall desire right in its kinde; though not such as Gods law requires, or can immediately please the lawgiuer, yet such as he requires that we may be capable of better. None, I thinke, but would perswade a man whom hee knew to bee as yet unregenerat, to confesse his sinnes, to crie for mercy. How? spiritually? So to perswade him were a mockery: but rather to sue for grace, that hereafter he might spiritually desire what now he naturally doth. Nor doth he amisse in praying thus, albeit his praiers in respect of the fountaine whence they spring, be meerely naturall, polluted with the poison of sinne. Absolutely he praies not aright, but in his kinde; in as much as his desires are set upon right objects, though not so symbolized or proportioned to them as they should bee. This rectitude of naturall desires or endeavours which ariseth from the rectitude of the objects, whereon they are imperfectly set; not in respect of degrees or circumstances only, but for the very



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essence or substance of the act, is the point whereunto this discourse is directed. Whether this right use of faculties as yet unsanctified, be, in some degree possible to all that heare the word; or whether, if possible to all, any are absolutely excluded from salvation without presupposall of some neglect or abuse of naturall faculties, is to be disputed in the seaventh booke. From our assertion thus explicated we may inferre the true meane betweene Pelagianisme and Stoicisme to be this; [Albeit man before regeneration hath no abilitie of doing any thing to free him from Hell; yet is there a true and reall possibility left him of doing that, which being done maketh him capable of grace to be created in him, but which not done by him, hee shall remaine incapable of such creation.]

3. Vpon these plaine grounds we hope now to proceed without offence to God or man. It was the meere good will and pleasure of God to ordaine, his meere wisdom to reveale those meanes of mans salvation: unto which now revealed the naturall man may so farre assent, as to make some trial of their truth as *Naamã* did of the Prophets words. The deeper apprehension, though but naturall, man hath of his naturall misery, or want of ability to raise himselfe, the more apt he is, not to lay but to have the sure foundation of faith laid in his heart by CHRIST IESVS (who is the foundation and chiefe corner stone in the spirituall Temple,) so he will but frame his life by his masters precepts and example.

## CHAP. XXII.

*Of the fundamentall rule of Christianity, to forsake all and denie our selves: That the sincere practice thereof is a method more admirable and compendious for the attainment of faith then any Artist could prescribe, the principles of Christianitie being supposed: That the want partly of instruction in the duties contained in it, partly of solempne and publick personall protestation for their performance, is the principall cause of hypocrisie and infidelitie.*



**T**HAT CHRIST the son of God should suffer so many indignities of the Elders, and be killed, seemed a doctrine so strange to his Apostles, that one of them begins to check him for abo-

ding so ill of himselfe; <sup>1</sup>*Bee it farre from thee, Lord: this shall not come unto thee.* What was the reason?

<sup>1</sup> Mat. 16.  
22.

Touching this particular they were not as yet spirituall. Thus much at the least our Saviours reply to Peter imports; *Get thee behinde me Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.* This truth the Prophets long before had delivered, though not so plainly, as it could easily be apprehended without any expositor. Our Saviour therefore upon this dialogue betweene him and *Peter*, shewes, not onely his owne willingnesse to undergoe all the calamities that the Prophets had foretold; but withall that unlesse his followers, which had con-

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b 1, Cor. 13.  
46.

fessed him for the *Messiah*, were made conformable to him in this point, they could not be his Disciples, not capable of any other lesson of saving health. *If any man will follow me, let him forsake himselfe, and take up his crosse and follow me.* Necessary it was the wisdom of God should thus plainly reveale this fundamentall principle of Christianitie: unto whose necessitie notwithstanding, men in some sort may assent without the Spirit of sanctification, or any branch of supernaturall inherent grace. Ordinarily it is as true of the first as of the second resurrection; <sup>b</sup> *First is that which is naturall, then that which is spirituall.* Many have assented unto this rule as true, which did never spiritually assent unto it as good in the choise, albeit they have desired so to do. Now that they obtained not what they desired, was because they sought it amisse, yet not spiritually amisse (for spiritually they could not seek it), but amisse in their kinde. For it is a point to be considered, that as there is a naturall desire of spirituall good, so there maybe, and usually is, a resolution naturall or only morall, to undertake the course prescribed for attaining that qualification, which is ordinarily required ere faith be infused or grace created. This resolution without transgressing the limits of its owne kinde, may admit many degrees, as well in the fervency of the attempt, as in the constancie of the pursuit. As the spirituall good we assent unto, is apprehended, though but morally or confusedly, as infinitely greater then any temporary pleasure or comodity: so the resolution

to suffer all the grievances wherewith the expectation of it can be charged, though but moral, must every way farre exceed all purposes of like nature (all springing from the same unsanctified roote) that are set on objects of another ranke. Otherwise, all that professe they seeke; make, or as the Apostle \*saith of the Iews, judge themselves unworthy of eternall life.

\* Acts 13.  
46

2. Vnto what tolerance would not that flagrant speech of *Cato*, when he was to conduct the reliques of *Pompeius* forces through the scorched sands of *Libya*; haue almost impelled anie resolute Souldier, that should haue scene so graue a Senator a& so hard and meane a part, as he professed to make choise of? Vnto farre greater certainly then we Christians in these daies either conceive as necessarie, or would resolve to adventure upon, for attaining unto Gods rest.

*o quibus una salus placuit mea castra secutis,  
Indomita ceruice mori; componite mentes  
Ad magnum virtutis opus, summosq; labores.  
Vadimus in campos steriles, exustaq; mundi,  
Qua nimis Titan, & rara in fontibus unda,  
Siccaq; letiferis squalent serpentibus arua.  
Durum iter: ad leges, patriaq; ruentis amorem,  
Per mediam Libyen veniant, atq; in via tentent,  
Si quibus in nullo positum est evadere voto,  
Si quibus ire sat est: neq; enim mihi fallere quenquam  
Est animus tectoq; metu perducere vulgus.  
Ii mihi sunt comites, quos ipsa pericula ducent,  
Qui me teste, pati, vel qua tristissima pulchrum,*

a Lucan. l.  
9.



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*Romanumq; putant. At qui sponse salutis  
 Miles eget, capitumq; anima dulcedine, vadat  
 Ad dominum meliore via, dum primus arenas  
 Ingrediar, primusq; gradus in pulvere ponam.  
 Me calor aethereus feriat, mihi plena veneno  
 Occurrat serpens; fatoq; pericula vestra  
 Pratentate meo: sitiatur, quicumq; bibentem  
 Viderit; aut umbras nemorum quicumq; petentem,  
 Aestuatur; aut equitem peditum praeferre turmas,  
 Deficiat; si quo fuerit discrimine notum,  
 Dux, an miles eam; serpens, sitis, ardor, arena,  
 Dulcia virtuti; gaudet patientia duris.  
 Latius est quoties magno sibi constat honestum.  
 Sola potest Lybie turbam praestare malorum,  
 Ut deceat fugisse viros.*

Sweet mates, whose wished end of life  
 is death devoid of thrall,  
 Adresse your mindes to service hard;  
 but valour doth you call.  
 We enter now no sterill plaines,  
 where *Titans* raies doe sting,  
 Where too much heat makes water scant,  
 even in the verie spring:  
 On coasts where *Bacchus* nere was set,  
 nor *Ceres* ever sowne;  
 On drie fields destitute of grasse  
 with Serpents over-growne.  
 A wofull way; but to their lawes  
 and ruined countries loue  
 Through mids of *Lybia* let them march,  
 and way-lesse wandrings prove,

As many as have no minde to scape,  
but safety set at nought,  
Content for pay to take their paines :  
nor came't ere in my thought  
With guile to traine the simple on,  
by covering present dread.  
The fittest mates for me they are  
whom dangers seen shall lead:  
Who, to have me spectator, parts  
most tragick will affect,  
As Souldier-like and Romane worth :  
my campe he must reject  
That hostage for his safety craves  
or life accounteth sweet,  
Let such goe choose some safer way,  
his master for to meet,  
Whilst I first foote it in the dust  
and tread you paths in sand,  
Let heate from heaven me first assaile,  
let Serpents' gainst me band,  
Full charg'd with venome : tis all one,  
resolv'd I am to die,  
That ye your danger by my fates  
more safely may fore-trie.  
Let him crie out I am a thirst,  
that me shall spie to drink,  
Or him complaine of sultring heate,  
to shade that sees mee shrink :  
Let him lie downe and rest himselfe,  
that first shall see me ride;  
Or take my place, by any ods,  
if ere it be descride,

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Whether I as vulgar souldier march,  
 or Generall to the rest.  
 This Serpent, sands, and scorching heate  
 content true valour best.  
 From hardnesse *patience* reapeth joy :  
 that honour is most worth,  
 Which dearest costs, and breeds most paine,  
 whilest tis in bringing forth.  
 No land but *Libya* could afford  
 such store, of toile and paine,  
 That even your flight through it, may th' fame  
 of hardy Souldiers gaine.

3. The resolution, although unto the worldly  
 wise or secular gallant, it may seeme truly noble ;  
 yet rightly examined will prove but turbulent or  
 humourous: because his patience to endure such  
 hardnesse, were it as great as he himselfe, or per-  
 haps the Poet for him makes profession of, was  
 but equall to his impatience of civill servitude: his  
 light regard of venomous Serpents, but answerable  
 to his feare of being beholden to *Cæsars* curtesie.  
 And what marvell, if one or more impotent de-  
 fires having gotten absolute commaund over the  
 soule, do impell it to such difficulties, as none free  
 from the like tyranny of affections, would adven-  
 ture on. To have esteemed captivity of bodie  
 where was no remedie, a lighter burden then such  
 misery as he now voluntarily exposed himselfe  
 & others unto, had bin a better document of true  
 liberty. Thus enabled to brook every condition  
 of life which destiny could lay upon him, had been  
 entirely to possesse his soule with patience, which

is

is the best inheritance whereunto mortality can be entitled: whereas now he did but strive to cast out one potent enemy, by arming a band of insolent incorrigible slaves against him. More heroically, yea most divine was the generositie of our Saviours minde, that being heire of all things, Lord and maker of all mankind, could entertaine servitude, contempt and scorne of baser enemies with greater peace and quietnesse then *Cato* did his free censorship: that he could suffer grievances not of one or few kinds, whereunto peculiar desires of pleasing himselfe in the avoidance of some much abhorred evils, or in the assequeution of any higher prized good, might impell or sway his minde: but that he could with such constancy determine in no kind to please himselfe, resolving to fulfill what the Prophet had sayd, *The reproches of them that reproched thee, fell on me.* Nothing distastfull to flesh and bloud, whereof the meanest of Gods servants had tasted, which he swallowed not. Now he being our paterne and guide, to be found in him, or like him, is the end which first and principally must be intended. The next point whereto his endeavours, that desires to be a Christian inwardly, should be addressed: is seriously to cast up his reckonings what will be required at his hands: unpartially and thoroughly to examine his heart whether willing to forgoe all such hopes or contentments naturall as are incompatible with the life he seeks, or to endure such worldly crosses or calamities as the hope of it at any time hath beene, or may be charged with.

a Rom. 15. 3  
Psal. 69. 3.

The



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The summe of this reckoning is, that the suffering, whereto every true follower of CHRIST must be trained, is more entire and complete, then that which *Cato* exacted of his Souldiers; and herein harder, specially to brave minds, that it must proceed not from spleen or hate to any mans person, not from greatnesse of stomach or haughty indignation, but from a milde and placide disesteeme of mortall life, and whatsoever one way or other may affect it, whilest these are weighed with that eternall weight of glorie, or the doubtfull consequences of our estate after death. For this reason happily it is, that the fervencie of prophetickall spirit is so much allaid in Euangelicall relators of our Saviours speeches, men otherwise enspired with a greater measure of divine knowledge in heavenly mysteries then the Prophets were: which knowledge notwithstanding they were to expresse in a more languishing stile, that so the characters of their discourses might be an embleme of such calme resolution, long suffering, and mortification, as the Gospell of Christ requires. As our qualification is more hard, or rather requires greater time, more serious meditations and settled judgement, then is necessarie for framing the former temper of *Catonian* Souldiers or a brave Roman resolution: so is the example of our Leader, as more eminent and conspicuous, so more efficacious to work the like in his followers; partly because his dignitie in respect of us is infinitely greater, then was *Catoes* in respect of those that betooke themselves to his conduct,

duct, partly in that *greater is hee which is in us, than he that is in the world*, so wee shew our selves not unworthy the participation of his Spirit.

4. Of the former qualification one branch most distastfull to flesh and blood, or to natures most ingenuous, is constancie to endure the hate and opposition though of dearest friends, and the reproches and revilings of men, who for any endowments either of art or nature are most abject in respect of them whom they revile; did not these willingly count all such prerogatives well lost for gaining CHRIST. But to this yoke we are to submit our necks before wee take upon us to be accounted servants of Christ, of whom in every age it is true, *ye shall be hated of all men for my Names sake*; namely of al that seeke not to be his servants. Or, whatsoever the event may be, the constancy to undergoe this heavy task is absolutely necessary. *For the disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master is, and the servant as his Lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?* And againe, *He that loveth father or mother more then me, is not worthy of me: & he that loveth sonne or daughter more then me, is not worthy of me. He that taketh not his crosse: even the whole body of afflictions, is not worthy of me.*<sup>f</sup> His mistake was exceeding grosse, that tooke these or the like passages for euangelicall counsels or admonitions usefull for some few aiming at more perfection then most are capable of; not precepts necessary to all that seeke after glory & immor.

Cap. 22  
c 1 Iob 4. 3.

d Mark 13.  
13.

c Mat. 10.  
24.

V. 27.

f Fitzherbert part. 2.  
chap. 21.  
g Mat. 16.  
u 24.  
If any man will follow me.

Se<sup>c</sup>t. 3. immortality, or that holinesse without which none shall see God. For elsewhere our Saviour directs the same lesson to the great multitudes that followed him, lest any man should deceive himselfe in thinking it an easier matter then indeed it was to be his follower; <sup>b</sup> *And there went great multitudes with him. and hee turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his owne selfe also; he cannot be my disciple. And whosoever doth not beare his crosse and come after mee, cannot be my disciple.*

<sup>h</sup> Luk 14. 25, 26, 27.  
Maldonates  
owne expo-  
sition of  
this place  
is ortho-  
dall, albeit  
he propo-  
se it some-  
what timo-  
rously and  
warily, as  
fearing  
lest it  
might be  
censured.  
<sup>i</sup> V. Luke 9.  
23, 24.  
Mark 8. 34.

<sup>k</sup> V. 33.

5. The necessitie of this resolution hee there more fully sets out unto us in two parables. Hee that will build, must first bee able to calculate the charges and his meanes to defray them: otherwise to begin, being unable to make an end, were but to lay the foundation of his disgrace & scorne, in the losse of his cost and paines. A Prince likewise that will undertake a warre, must have sure triall of his owne, and skill to discover his enemies strength: otherwise to bid him battell, were but to incense him the more, and thrust a title into his hands to defeate him of all he hath. The conclusion of these inductions our Saviour repeats againe; <sup>k</sup> *So likewise whosoever denieth not himselfe, and forsaketh all, he cannot be my disciple.* In which short speech wee have this accompt made to our hands, that ere we can hope to be edified in faith, or safely proclaime warre unto Satan, wee must make over all our interest in our lives or whatsoever is deare unto us. Not thus prepared, we shall  
but

but lay foundations which cannot hold siege, sure to be surpris'd in the day of battell, after we have exasperated the venom and rancour of the old serpent our sworne enemy, by professing our selves to be Christs souldiers and profering to fight under his banner. For as<sup>a</sup> *Salomon* saith, *He that hath no rule over his owne spirit (or as others read) he that refraineth not his appetite, is like a City broken downe and without wals.* In this regard, he that sets his hand unto this sacred plough, should first beginne to sound the depth of the former rule, *what it is to denie our selves, and forsake all we have*: for in this furrow must the seed of life be sowne. And of this, as of most other divine precepts, there may bee perswasions either naturall, yet right in their kinde; or hypocriticall and erroneous, or truly spirituall. Here novices in religion commonly beginne to balk, and no wonder: seeing few are called to any strict personall accompt of that which others have undertaken for them at their first admission into the bedroll of Christians. But if the contents of that triple vow were distinctly and fully unfolded unto us, as soone as we had any knowledge of good and evill; and all the severall branches of Gods covenant with as great care and solemnity as often inculcated, as *Moses* commanded the Law should be to the<sup>b</sup> *Israelites* children; and lastly the vow it selfe confirmed and ratified by our personall protestation in the sight of the congregation: the feare as well of God as of shame before men, in whose presence we made this good profession, would binde many of us to more Christian behaviour

<sup>a</sup> *Prou. 25.*  
*v. 18.*

<sup>b</sup> *Readl. 3.*  
*sec 3. c. 7.*



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haviour then the best of us, as the world goes, dare make shew of; as also restraine us from many deadly enormities, which now admonished of, wee will not accompt any sinnes. Thus prepared to receive it, it would be overmuch infidelity to distrust the plentiful infusion of inherent sanctifying grace at our solemnities of confirmation; were these first sanctified with publick prayers, or performed with such Christian care and diligence as they ought. A religious duty in the Christian Church, which it were to be wished, might be performed more often, more solemnly, and more religiously then it useth to be. But this negligence is usually seconded by a positive oversight of many religious & otherwise learned Preachers; which I take it, enter yong scholars in christianity amisse, labouring in the first place to encrease or fortifie their perswasions of beliefe in Christ, & actual remission of their sinnes in particular: which indeed is the end and best fruit of faith, not usually growing unlesse our hearts be thus ploughed up and the strength of every carnall desire broken. Impossible it is our perswasions in these points should be more sincere or sound, then our precedent deniall of our selves and forsaking of all that wee have.

6. He (saith the Roman Philosopher) that will be rich, must not so much seeke to fill his coffers with coine, as to empty his breast of superfluous or greedy thoughts. More certaine it is (because the precept of a wiser teacher;) that the readiest way to bee rich in faith, is not directly to encrease

or

or intend our perswasions or assent unto the former or like points; but first to diminish or weaken inbred desires of what contentments soever the divell, the world, or the flesh can present unto us. This is the true meaning of the former advise, which our Saviour delivered plainlie, and as his maner is, to the capacitie of the vulgar, yet not vulgarly: for in that, as in all the rest, he spake more metaphysically, then ever man spake. And though the Spirit alone worke faith in our hearts; yet the rules give for our directiō how to demean our selves as true patients in this cure, are more methodicall and compendious, then any art under the sunne, the principles of Christianity supposed, could invent; but such as every true artist must of necessitie admire, the more he meditates upon them. The fundamentall and most necessary principles of arts are commonly farre distant from the utmost end whereto they direct, though that in comparision, but at hand and within the reach of reason. But the rooffe of this edifice though higher then the highest heavens, riseth not, as materiall buildings do, by degrees or laying one stone upon another, but springs immediately out of this foundation once rightly laid. That the strēgth or excessive eagernesse of our inbred appetites or grosse desires, make those transitory contentmētts, whereon they are set, seeme much greater and better then in their owne nature they are; is a conclusion whereto reason and experience, not overborne or perverted by sensuall inclinations, will subscribe. Meats in themselves but loathsome

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or course, by extreme hunger become more pleasant then choise of delicates: so doth grievousnes of thirst make ordinary water relish much better, then best wines after sweete meates, or a banquet; and unto men of meaner fortunes but ambitious, a little court holy water is more acceptable, then a reall favour to a contented minde. Many Philosophers have been copious in this argument, unto whose labours I remit the Reader. Now seeing Christian faith (as from the maine current of Scriptures the nature of it heretofore hath beene derived,) is a firme *assent* unto divine revelations, especially Gods mercies in CHRIST, as much better then life it selfe, or all the contentments that can attend it: impossible it is, such faith should ever be rightly planted, much lesse finally prosper in our hearts, untill the strength of those intoxicating desires, which make mole-hills seeme like mountaines, be either broken, or they extirpated; or, to use our Saviours words, *untill we learne to denie our selves*, and prize this brittle life as not worth the anxious or solicitous care of keeping, much lesse of pampering. If true it be which <sup>a</sup> Seneca saith; He that holds his body deare, must needs count honesty little worth: it is impossible a man should rightly value divine truthes, or constantly fixe his thoughts on things which are above; unlesse hee first waine them from the world, and set all below the heavens at naught. This lesson once truly learned, the former unpartiall assent unto the truth and goodnesse of revelations supernaturall, will without further artificall direction

uniform

*a Necessesse est  
Honestum  
sit in ei vi-  
le, cui cor-  
pus charum  
est. Seneca.*

uniformely result; and this resultance fitly qualifies us for following CHRIST, and makes us passively apt for every good work, as having no headstrong desire or affection to resist the impulsions of faith, <sup>b</sup> whose property most naturall is to incline the soule unto every kind of true goodnes.

*b* Reade  
chap. 15. &  
16.

7. But here the hypocrite alwaies perverting the practicall, as the heretick doth the theoricall rules of Scripture to his destruction; from the common error before intimated, never sounds this maine depth of Christianity, but passeth it over, as if it were some Philosophical shallow: holding such resolute & exact contempt of the world and all vanities or superfluities of life, as many Philosophers discovered for the only ground of morall quietnes or content of mind; to be more superstitious then necessary for obtaining that peace of conscience which passeth all understanding naturall, but is the sure fruit of supernaturall faith. And after he hath once thus lost the right way, and wandred a while in uncertaine blinde perswasions of his private favour with God, takes a course quite contrary to all godlines. For where our Saviour laies it downe as one of the first and most necessarie rudiments of Christianity, that we must forsake all and denie our selves, otherwise we cannot truely follow him: the hypocrite perswades himselfe, he hath forsaken father and mother, sister and brother, even all he hath any secular reference unto, because he so devoutly follows CHRIST. As in what? In worshipping images, in adoring or kissing the Crucifix, in fasting, in



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h Vide ch p  
15. parag. 9.

whipping himselfe, or the like bodily exercises, if his hypocrisie be papisticall : or if an hypocriticall protestant he be, in *hearing sermons*, potting places of Scripture upon every occasiō in common talk, or in precise observance of some precepts, whose practice is very compatible with his principall desires, apt to support his reputation otherwise defective and lame, or perhaps consort as well with his sower affections, his niggardly or scraping disposition, as vanity or prodigalitie with the humor of youth or gallantry. Zeale in reading and hearing Gods word I ever admire, when it is accompanied with practice conformable: but to be more precise in perswasions then in actions, more strict in sanctifying the Sabbath, then open handed towards the poore, or more zealous in performance of duties towards God no way chargeable, then lowly, courteous, and really loving toward their neighbours; is a fearefull signe that worldly affection hath got the start of faith in the spring, and will hardly be overtopped in the growth; <sup>h</sup> and that the mind thus affected is sickly and faint, yet willing to stay the working of conscience with these repasts. And were it not the nature of this disease to put out the eye of reason, and relie wholly upon forced perswasions; it were impossible such palpable contradictions betwixt most mens ordinarie resolutions, and fundamentall principles of faith, (as any heathen that could but understand what the words of Scripture meant, would upon the first view of both clearely descry;) should goe so long, oft times for ought we can perceive, the whole

whole course of their lives, without controll or check, and without notice of their danger. He is in worse case questionlesse then the meere natural or reasonable man, evē blinded by Gods just judgment for his hypocrisie, that can suffer himselfe to be periwaded *he hath truly denied himselfe, taken up his Crosse, forsaken all, and made fit to follow Christ;* when as the world sees, & his practice proclaimes he minds nothing either so intensively or continually, as the increasing of his wealth, or raising his owne or his childrens fortunes already greater, then they are Christianly capable of.

8. For, ~~this~~ againe is a fundamentall rule, whereof there may be perswasions, either right only in their kinde, and but naturall, or truly spirituall; That great estates, worldly dignities, or plentifull matter of carnall contentments, can never be rightly managed or morally well used without great morall wisdom, good education, sobriety of life and discretion. Much more necessary, (as naturall reason rightly perswaded of Scriptures truth will acknowledge;) is an abundant measure of faith to use abundance in any kind, or such prerogatives as flesh and blood are prone to delight in, to the glory of God, the good of his Church, and salvation of our owne soules. Hence, as we rightlier reckon mens wealth or competence of estate, by the overplus of their certaine incomes, compared with their necessarie outlayings, then by the largenesse of annuall revenues without such allocations or deductions: so must we measure the strength or efficacy of true faith, not by the multitude of de-

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grees or the intensive perfection of the perswasion, or assent in it selfe considered, or with reference to its positive object, but by the excesse which it hath in respect of contrary desires or temptations incident to our course of life. If the assent of faith be as *twelve*, and any naturall delight in prerogatives, though spirituall, such as the Corinthians had, be as *thirteene*; that mans faith is worse then nothing: whereas if six degrees of the same assent should in some other match with three or foure of the like naturall delight or affection; the soveraigntie of his Faith is much greater then the formers, because ~~more~~ able to quell all contrary motions or rebellions of the flesh. Though faith wee had of force sufficient to move mountaines; yet were it possible that *Achans* vaste desires might harbour with it in the same breast, a wedge of gold would over-  
sway it, or wrest it out of its place, and hale the soule wherein it lodged, maugre all its force and strength, to hell. But hee that had no minde of earth, nor longed not after this bright clay, might easily be advanced to heaven by faith; not able to worke any externall effects halfe so wondrous.

*Lucifer* and his wicked confederates have perswasions of some divine truths so firme & strong, as would almost enforce any man living unto goodnesse; which notwithstanding no way benefit but rather exasperate them to mischief, because over-matched with malicious hellish inclinations. That excellent knowledge which was  
the

the ground of their first station, though more firme by much then the faith whereby we stand; was overturned by delight or pride in this their proper excellency. The name of grace or faith in scriptures includes besides the quality infused, this relation of excesse or sovereignty over the desires of the flesh. But whether it be possible that grace should be the same, as well for quality as degrees in the carnally minded and truly sanctified, I dispute not. Howsoever, let the nature or entitative perfectiō of it be never so great, unlesse it can thus conquer affection and bring the body in subjection to the spirit; it is not the grace we are finally to pray for, nor hath it that faith, whose right plantation wee seeke, for its associate. In this sense we may safely admit the \* opinion of *Canus* and *Victoria*, [*That the entity or quality of grace may increase without any increase of Gods favour or good acceptance*] not onely as approveable and free from *Vasquez* censure; but as necessary and unquestionable, unless our love unto the world and flesh, or estimate of all delights and profers they can present, uniformly decay as the entity of this infused quality or our habituall assent unto divine truth, encreaseth. This decrease of carnall affection, may (as we said of other perswasions and resolutions) be either naturall or truly spirituall; the later kinde onely pleaseth God and is the immediate object of divine approbation, but through the righteousness of *C H R I S T*, of which because it is wrought in faith, it is capable: so is not our naturall resolution to abandon such delights and pleasures as o-

a Cited cha.  
18. parag. 5.




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thers follow, though morally sincere and purpose-ly intended to the end wee may be fitly qualified for CHRISTs service.

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a Therefore she barren is blessed which is undefiled, and knoweth not the sinfull bed: she shall have fruit in the visitation of soules. And the eunuch which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for unto him shall be given the speciall gift of faith and an acceptable portion in the Temple of the Lord  
Wisd. 3. 13,  
14  
Esa. 56. 3, 4

That the observance of the former rule is most easie unto men of meaner gifts, unto whom in this respect Gods mercy is greater then if their gifts were better, and yet his mercy justly to be esteemed greatest of such as have most excellent gifts by nature.

1. ods unspeakeable wisdom, in recovering the sonnes of Adam his forlorne patients, by bringing the low, manifested in the absolute necessitie of the former precepts, being duly weighed; the Eunuch can have no reason to say, *I am a dry tree*, nor the silliest catife that creepes on earth, any just cause to complaine of his wretched estate. Indeed were good naturall parts, (whether of body or minde) with such ornaments as art can put upon them, or other externall graces of wealth, authority, or birth, bestowed on man for his own sake, or that he might relie or trust in them: he that excels in any or many of these, might have whereof to rejoyce amongst his brethren; so had they just cause to be dejected that were conscious of their wants. But if wee consider the pronenesse of mans heart to wax proud of good qualities, and the direct op-  
position

position betwixt all pride, and the fundamentall qualification before expressed for the receiving of faith and grace, and that the renouncing of all delight in these or other naturall dignities is but an appurtenance of that precept to *denie our selves* and *forfake all we have*: we would quickly subscribe unto our<sup>b</sup> Apostles resolution, that if wee must needs boast or glory, wee would boast in that wherein wee have most reason to rejoyce, in our defects or infirmities; seeing the lesse temptations we have to glory in wealth, strength, or wit, or whatsoever men call their owne, the better opportunities we have to glory in him, who is the Lord of life and strength, the author of wealth, and the onely giver of these and every good gift. To keepe mirth though actuall and externally occasioned, within the bounds of wisdom, or mingle much laughter with discretion; is a skill whereof many natures are not capable: much harder it is to retain such strong naturall inclinations, as are the fountaines of our internall and habitual delight, the chiefe pillars of our glory, and principall rootes of our rejoycing, within the compasse of naturall politike Laws. Hence, as the Philosopher observes *excellency of beauty, of bodily strength, of birth, or abundant wealth will hardly bee subdued unto reason*. With what difficulty then will such glorious prerogatives of flesh and blood bee drawne to yeeld loyall obedience unto the humility and simplicity of faith: when as that subjection which \* *Aristotle* requires in his morall patriot, is but a formality

b 2 Cor. 12.  
5.

\*Επι τοῖ-  
νυν ὁμολο-  
γεῖται με-  
τρον ἑα-  
στον, καὶ τὸ  
μῆτιν, φανε-  
ρὸν ὅτι καὶ  
τῷ δυνά-  
μεων ἢ  
κλήσις ἢ με-  
σις: βελτίον  
παντῶν. ἐ-  
στὶ γὰρ τὸ  
λόγῳ περ-  
ιαιχθῆναι.  
ἡ δὲ καλὸν ὃ  
ἢ καὶ κα-  
ρὸς ἢ καὶ  
ευχρηστῶν, ἢ  
καὶ καλὸν  
ἢ τιμωρῶν  
τοῦτοι καὶ  
περὶ χεῖρας ἢ  
καὶ καλὸν  
καὶ καλὸν  
καὶ καλὸν. κα-  
ρὸς τὸ  
λόγῳ ἀκο-  
ρεῖται.  
Arist. Polit.  
lib 4 ca 11

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in respect of that absolute dejection, or prostration which true faith requires, ere our soules be capable of its presence; the best service which our inferiour faculties owe to reason morall, or meerely naturall, being but as dead and livelesse in regard of that alacrity in performances, where-with grace expects to be entertained.

\* lib. II.

Epigram. 57

Hanc tibi

virtutem

fracta facit

urceus ansa.

Et tristis

nullo qui

repet igne,

focus.

Et teges &amp;

cimet, &amp;

nudi sponda

grabati,

Et brevis

atq; eadem

nocte dieq;

toga.

2. The \* Epigrammatist acutely imputes the Stoicks contempt of death unto the slender appurtenances of his poore life, in whose losse there could bee no great harme. For who would much desire to see himselfe, without change of apparell, basely clad, to lodge in a fordid Cabin, and goe to a hard Bedsted Hungry and colde? but had hee beene a while accustomed to those pleasures, of which *Rome* till that time had never scarcity, and *Domitians* present Court greatest variety; he would have wished (unlesse the Epigrammatist rashly or uncharitably censure his disposition,) that his life had beene lengthened as farre beyond the ordinary course of nature, as *Philoxenus* did that his wesand might be above the usuall size of other mens. Yet howsoever it be for the particular, the indefinite truth of his conjecture is confirmed by the knowne experiment of *Antigonus* his souldier, who, after the perfect recovery of his health, became as tenderly respectfull as any of his fellow souldiers were of life; whereof whilest his body was troubled with such a loathsome disease, as made his soule desire to be divorced from it, he had beene so prodigall as made his Generall admire his valour. It may be,  
both

both of these were willing to make a vertue of necessity; or if the Stoicks resolution were rather out of choise, yet it comes short of that true valour, which the *censurer* by light of nature saw to bee truely commendable, and Divinitie teaches to be absolutely necessarie to a Christian souldier.

*Rebus in angustis facile est contemnere vitam :  
Fortiter ille facit, qui miser esse potest.*

A sorry life's soone set at naught ;  
to leave want, is no losse :  
His soule hath marched valiantly,  
that sinks not under's Crosse.

What the souldier did out of humour or constraint, a wise man may doe out of deliberation or choise. And without controversie, great is the liberty they gaine of others in good causes, that from a serious forecast and view of a better end then these men did apprehend, can prize both the present possession and all future hopes of life, as low as these did their bodies in their calamities.

3. Some Criticks willing to shew they were able to espie a fault where there was one indeed, have taxed it as an *indecorum* in *Homer*, which was none, to bring old *Chryses* into *Agamemmons* presence, never daunted with sight of the Grecian army, *when as* men of his age are usually timorous. And it is no marvell, if that courage which springs from heat of blood, & makes men adventrous in boisterous



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sterous encounters; do coole, as the roots of their bodily strength & agility decay. Notwithstanding, the short remnant of a feeble life is easily over-  
 swaied with calme and quiet apprehensions of an honourable death; wherewith the strong hopes, which fresh spirits minister unto yong men of long life, are seldome stirred. For unto them the sight of death is alwaies gastly, unlesse it be presented in troubled blood; nor can they usually be drawne to meet it, but upon confidence of victorie, or at least of making others die before them. Thus unlesse there be some other defect, the lesse way old men have to run, the farther start they have of youth for freedome of speech or resolution, before such as can put them to death without resistance. Hence another \* Poet bringing in an aged sire more sharply expostulating his countreyes cause with a Prince of fiercer disposition then *Agamemnon*; as if hee had purposely sought to pre-occupate all captious or criticall censures, expresseth the reason of his boldnesse:

*Vnde ea libertas? juxta illi finis & atas  
 Tota retrò, seraque velit decus addere morti.*

What freedom's this? A private man,  
 to take a Tyran downe?  
 His race being run? t'was now fit time  
 the end with praise to crowne?

Could wee out of mature deliberation rest per-  
 swaded, of what the doctrine of faith delivers as a  
 truth

\* Statius  
*Thebaid. lib.*  
 3. Hæc se-  
 nior: mul-  
 tumque ne-  
 fas Eteoclis  
 acerbis,  
 crudelem in-  
 fandumque  
 vocans pa-  
 masque da-  
 turum. Vn-  
 de ea liber-  
 tas, &c.

truth undoubted, *that* promotion comes neither from the East nor from the West; *that* length or shortnesse of life depend not on the course of nature, but on his will and pleasure, who hath every member of our bodies written in his booke, able to deface all instantly with one dash of his pen; *that* if wee spare to speake before others in his cause, we may want breath to plead our owne before him: how easie would it be for us to confesse Christ, by professing the truth before the mightiest amōgst the sonnes of men? When as now our servile dependance on such as our Christian freedom and resolution might bring in subjection to the truths they scorne; on such as have not power to hurt our bodies or deprive us of food and raiment, or other necessities of private life, but onely to repell us perhaps from ascending higher then any opportunity of doing good service to our Lord and Master calls us: makes us daylie and howerly so ashamed of him and his Gospell, wch the great ones of this present world confesse in words, mightily oppugne in deeds, as wee doe scandalize the power and vertue of it by our silence. Great were the *materials* of the contentments, which *Ester* enjoyed in *Ahashuerus* Court; so were her hopes of having them continued or enlarged: <sup>a</sup> *Mordecays* admonition notwithstanding, grounded upon the considerations before mentioned, moved her to hazard all, and to adventure on her gracious Kings extreme displeasure, rather then to prejudice the cause of Gods people by forbearance of petitioning on their behalfe.

Mordecay said that they should answer Ester thus; Think not with thy self that thou shalt escape in the Kings house, more then all the Jews; For if thou holdest thy peace at this time, comfort & deliverance shall appear to the Jews out of another place, but thou & thy fathers house shall perish. And who knoweth whether thou art come to the Kingdome, for such a time? Ester. 4. 14, 15.

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halfe. Many of undaunted courage in the open field would hardly have pressed into the Kings presence against the Law. For though the danger could not bee greater then they often exposed themselves unto against the enemy; yet feare of disgrace which might ensue, would in this case assuage that boldnesse, whereunto hope of honour, usually animates greatest spirits. *Cato* then, and other such resolute Romans, as gave *Cesar* to understand they had lesse dread of death then of his pardon; would have proved but dastards in the camp of CHRIST: for many principall points of whose service, he that is more afraid of a miserable or disgraced life, then of a violent or bloody death, is very unfit. Now faith, if it bee uniformly set, equally enclines us to make choise of either station, as the disposition of our lot shall fall. The best ground of our qualification for under-going either, will be with deliberate impartiality to rate, as well the calamities or incumbrances, as the prosperities or pleasures incident to this mortall life, no higher then in nature they are, for quality vaine, and for durance momentany; still weakning our naturall desires of the one, and fortifying our feeblenesse or peculiar indispositions to sustaine the other. Some are more easily dejected with feare of ignominy, others of want or poverty, most are apt to be much moved with bodily pain, but all, most with that which is most contrary to the inclinations or accustomances, in whose exercise or practice they most delight. And seeing the abundance of our desires or affections, usually

usually brings forth a conceited greatnesse of the sensuall objects, whereon they are set; the enfeebling or pining of internall appetites will be the readiest way to erect our spirits, and ruinate all drowisie imaginations of greater terror, then can really be presented to resolute & vigilāt thoughts.

The best meanes againe to enfeeble imbred appetites, or impair the strength of naturall or customary inclinations; is subtraction of their fewell: as, much familiarity with their proper objects, or affectatiō of what we see most followed by others w<sup>ch</sup> usually have wit enough to accomplish their chiefe desires, but want grace to account the inconveniences that without great circumspection alwaies attend on their accomplishment. What though our meanes be so shert as will not permit us to fare deliciousslie; our presence not so gracious, as to win their favour that behold us; our countenāces not so armed with authority, as to imprint aw in our inferiours, our wits not so nimble as may enable us to lead a faction, our experience not so great as to compasse preferment, or winde our selves out of intricate perplexed businesses? yet all these defects have this cōfort annexed, *That* although wee had *Dives* fare, & *Cresus* his wealth, *Tullies* eloquence and *Casars* fortune, *Aristotles* subtilty and *Achitophels* policy, *Sampsons* strength and *Absolons* beauty, & *Solomōs* wisdom withall, & all his royalty; yet were we bound to use all these blessings as if wee used them not, to employ them not to our owne but to his praise that gave them, in whom without these wee may more truly delight



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b Luk 12. 28

light, then any can do in their abundance. <sup>b</sup> For to whom much is given, of him much shall be required; This in the first place, not to rejoyce though in miraculous effects of graces bestowed upon him, but rather in that his name is written in the booke of life, in whose golden lines none are enfranchised but such as in poverty of spirit have served an apprenticeship to humility. Thus may the brother of lowest degree, so he will not be wilfully proud, nor stretch his desires beyond the measure God hath distributed to him; stoope without straining to that pitch, whereto even such as are of gifts most eminent or in highest dignity, must of necessity descend, but by many degrees and with great difficulty, seldome without some grievous fall or imminent danger of precipitation.

4. But is not this to calunniate our Creators goodnes, as if he did baite his hookes with seeming blessings, or set golden snares to entangle the soules of his servants? No: reason taught the heathen to think more charitably of their supposed Goddesse Nature, on whom they fathered that truth, which faith instructs us to ascribe unto our heavenly Father:

Claudian,  
who notwithstanding was in part a Christian, but uttered this rather as a dictate of nature, then as an oracle of faith.

*Natura beatis*

*Omnibus esse dedit: si quis cognoverit uti.*

If from true blisse thou chance to stray,  
do not the blame on nature lay:  
Inough shee gave thereto t'attaine:  
but gifts without good use are vaine.

The

The gifts meane or great, bestowed on every man by his Maker, are best for him; so he would faithfullie implore the assistance of his Spirit, wholly submitting himselfe to his direction for their usage. His mercy is many times greatest to such as he endows with least blessings of art or nature: in that as their spirits are usually slow, their capacities shallow, and abilities weake; so their conquest over delight or pride in their owne good parts, in which the strength and vertue of faith consists especially, is the easiest; their aptitude to delight in spirituall goodnesse, the greatest, and their alliance to true humility most immediate. His mercies againe many waies appeare most towards such, as excell in gifts of nature. First, if they seriously addresse their best faculties to contemplate the fountaine whence they flow, or to esteeme of their Creators goodnesse by his good blessings bestowed on themselves; they have a perpetuall spurre to stirre up their alacrity in good courses, a curb to restraints them from falling into ordinary and vulgar sinnes, whereinto others usually slide through dejection of minde, or opportunitie of their obscure place, and low esteeme with others. The best lesson I remember in old *Chancer*, and for ought I can perceiue, the onely right use can be made of a mans notice of his owne worth is, to think every offence of like nature, more grievous in himselfe, then in others whom he accounts his inferiours. Again, as eminencie of naturall or acquired worth exposeth men to more then ordinary spirituall danger; so, no question, rightly employed

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employed it makes them capable of great reward, and few of this temper if free choise were left unto themselves, but would rather desire to get honour though with adventure of an avoidable danger, then to bee assured of ordinary recompence for safe employments. Briefly, as their stock or talent is greater, and through indiscreet or unthrifty courses may bring them into great arerages at their finall accompts: so, warily and faithfully employed, it alwaies yeelds greater encrease to Gods glory, who will not suffer the least excessse of good service done, to passe without an overplus of reward. That which turnes all his blessings into curses, is an overweening conceipt of our owne worth, and a perswasion thence arising, that wee are fit for any fortunes whereunto industrious practices authorised by humane Law can raise us; and that wee are inwardly furnished for sustaining any place, for which the dispensers of civill honour can be wrought outwardly to grace or qualifie us. As the disease it selfe is deadly, so is it usually accompanied with a phrenetical symptome. For like wandering Knights that seeke adventures in unknowne Countries, wee apprehend no danger in those courses of life wherewith we are altogether unacquainted; but rather wish to meet with temptations new and uncouth, because it is more glorious to conquer them, then not to be assaulted by them. But how can this resolution stand with that daily petition, *Lord lead us not into temptation*? much easier it is, to avoid their danger, by refraining all triall of such deceitfull

full contentments as make way for them, then not to yeeld unto them after accustomed experience of their pleasant insinuations. To be able not to affect their pleasures, is a point of Christian valour, highly commendable amongst the wiser sort of men and immediately approveable with God : nor is there any that much desires to taste them, but is obnoxious withall, to be so bewitched by them, that he shall think himselfe free enough from their entisements, when his heart and soule are indissolubly betroathed to them.

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*Our Saviours parables, especially those (Mat. 13. Marke 4. Luke 8.) are most soveraigne rules for the plantation and growth of faith : Of unfruitfull hearers resembled by the high way side and stony ground, with brieve Caveats for altering their disposition.*

I. **L**Et others esteeme of them as they list; our Saviours parables in that they containe the secret mysteries of the heavenly kingdome, shall ever as they alwaies have done, seem to me the most soveraign rules for planting faith; and the matters contained in them the most precious objects for a Christians choiser thoughts to work upon in his selected howers. In that it hath further pleased my gracious God to make known unto me, not onely the parables themselves which



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Read Mat.

13. 10.

Marke 4. 11

a Mat. 13.

13.

b Isai 6. 9.

Mat. 13. v

12.

\* What it  
is that is  
taken away  
from him  
that hath  
not.

c Mat. 13.

19.

were communicated to the multitudes, but our Saviours divine expositions of them, privately imparted to his disciples; I cannot think either my selfe or others who are partakers of this favour, and not wilfully indulgent to such desires as brought blindnesse upon the Iew; to be of their number that are without, but rather of theirs to whom it is given *to know the secrets of the Kingdome of Heaven*. Yet even his most perspicuous expositions shall become parables unto us, *if seeing we do not, or will not see, <sup>a</sup> if hearing we do not, or will not heare, neither understand*. For in all such unto the worlds end the prophecy of <sup>b</sup> *Isaias* must be fulfilled, *By hearing yee shall heare, and shall not understand, and seeing yee shall see and shall not perceive*. This blindnesse or dulnesse in hearing, which God laieth upon us, as well as them, supposeth a winking or closing of eyes, a shutting of eares unto the word manifested or revealed. *For whosoever hath* (eyes or eares; though but naturall, open) *to him shall be given, clearer sight, & quicknes of hearing, more of every kinde in abundance. But whosoever hath not, from him shall be taken away, even that which he hath; <sup>\*</sup> rather what he seemed to have* for how can ought be taken from him that hath not? yes, even he that understandeth not the word which he heares, hath somewhat, untill it be taken from him. So our Saviour instructs us, *<sup>c</sup> When one heareth the word of the kingdome, and understandeth it not; then commeth the wicked one, and catcheth away that which was sown in his heart*. Because he had not the heart or courage to set his minde unto it, whe

when opportunity was offered; for this actuall and wilfull neglect of such a talent as he had, he shall be deprived as well of internall abilities, as externall occasions serving to that passive capacity or qualification which we seeke. *Wherefore let him that heares, take heede how he beares*, lest by admission of every vaine and idle thought he bring such a brawne or *callum* upon his heart, as shall make it like the high way side or a beaten path, into which the seed sowne findes no entrance, but lies exposed to those infernall Harpyes; which (as the lamentable experience of our times hath taught us) are still ready to snatch it out of mens mouthes as fast as it enters in at their eares, causing them as it were, to belch up the word received in unfavoury talk, and to vent it in unseemely jests or secular meriments. This ill retention of what is heard, argues the heart was not well prepared to heare. For which malady the wise Kings prescription is the best; \* *Take heed to thy foot, when thou goest to the house of God; and be more ready to heare, then to give the sacrifice of fooles: for they consider not that they doe evill.* Even the best wisdom of the world is foolishnes with God; unto whom he sacrificeth folly, whosoever empties not his soule thereof, when he comes to stand before the Lord, who accepts of no sacrifice to the contrite and broken heart, full onely of sorrow for sinnes committed, or thanksgiving for their remission. To bring earthly thoughts into his Sanctuary, is to tread on holy ground with unhallowed feet; which *Moses* the man of God was forbidden to do, and we are

\* Eccles. 5. 1

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commanded to have ours shod with the preparation of the Gospell. How great soever our other cares or busineses be, wee should at our entrance into the Church winde up our thoughts, as men doe their watches, that they beate not on any worldly matter, till the time allotted for hearing and ruminating upon the word received, be past. The bell which cals us thither, should warne all secular cogitations to absent themselves from our hearts. Otherwise by often hearing we do but increase our dulnesse in hearing; for the confused sound of the letter, without distinct articulation or impression made by the Spirit, causeth deafnes in the sense of sacred discipline.

2. But of ordinary hearers, whom these admonitions most concerne, a great part do not mingle seedes, but receive the pure word with gladnesse, minding no earthly matters whiles it is in setting; who notwithstanding mightily oversee in prognosticating of a joyfull harvest, by this glad some or forward spring. Such hearts our Saviour compares to stony ground, wherein seed cast shootes up apace, but withers as fast for want of root. Rootes, though of trees, can go no deeper then the rock or stone, nor can the word of life sinck deeper into the heart of man, then unto the rootes of his naturall desires or affections. These unre-nounced either stifle it in the growth, or prohibit the spreading of it any farther, then where it can bee no annoyance unto their propagations. Such as apprehend the tidings of peace with joy whilest they are uttered, but forthwith relent when

when the profession of their truth, exposeth them to bodily griefe or sorrow ; are so affected to it , as rich men or good housekeepers to pleasant companions , whom they lovingly entertaine at their tables, not willing to enter bonds for bettering their fortunes , or any way to endanger the diminishing of their owne estates , for releasing these men from hard durance. And such warinesse is a point of wisdom, whilest practised towards such as we are tied unto onely in the common bond of ordinary curtesie or humanitie , or of whom we expect no greater good then usuall delight: but it should be odious and detestable, if it were shewed towards such as have engaged their lives, lands or goods for us, or unto them in whose defence or maintenance our very lives and substance are due ; as to our Prince , our parents or countrey. But for the everlasting kingdome what can be too deare? Not the whole world if we had it, and all the holdfasts it can lay upon us. The passive incapacity or bad quality of the unregenerate which in proportion answers to stony ground, is in generall impatiency of adversity : and that is but a veine or seame of mans hard and stony heart, before it be rightly enstamped with that fundamentall precept of *denying himselfe , and losing life for Christs sake*; which in effect containes as much as *Moses tables* and the Prophets. The branches of this generall adversitie, which, though in the purchase of so glorious a Kingdome, doth offend us ; are of divers kindes, not all alike apt to endanger every nature or disposition. To be crost in suits of



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honor or preferment, is unto some as bitter as death: but many there be who have wained their thoughts from great matters, and yet can hardly brooke a broken estate, or places far below their education or merits in mens esteeme that be indifferent. Others not greedy of glory, or farre spreading fame, are jealous of their reputation within its precincts, and very impatient of disgrace amongst their equals or acquaintance: whereof notwithstanding wee should bee sory onely to give just occasion, but glad to suffer it unjustly laid upon us for truths sake. All of us have some or other tender parts of our soules, which we cannot endure should be ungently touched: every man must be his owne methodist to finde the out, and to accustome them by little & little to more familiaritie with those grievances, whose assaults, if suddaine, were like to daunt them, when they should fight the good fight of faith. All of us have many secret concomitants of life from which we cannot willingly part. Our safest course would be gently to cut the strings, or loose the ligaments one after another, which tie us unto this present world; that we may be drawne out of it (as our teeth by this method are out of our jaws) with lesse difficulty, when God shall call us. <sup>a</sup> *O death how bitter is the remembrance of thee to a man that li-  
veth at rest in his possessions; unto the man that hath  
nothing to vex him, and that hath prosperity in all  
things: yea unto him that is yet able to receive meate?*  
To like purpose, if I mistake not the circumstances  
was his meaning.

<sup>a</sup> *Eccles. 4*  
1.

*Illi mors gravis incubat,  
Qui notus nimis omnibus,  
Ignotus moritur sibi.*

That knowledge onely count thine owne,  
Which to thy selfe thy selfe makes knowne:  
The life men live by fame is light:  
Death alwaies sad without foresight.

CHAP. XXV.

*Of that temper of heart which in proportion answers to  
thornie ground: of the deceitfullnesse of riches: how  
difficult a matter it is to have them and not to trust  
in them. The reason why most rich men of our  
times never mistrust themselves of putting this trust  
in Mammon.*

I. **B**Ut many, as was intimated in the  
former parable, that can hold the  
armor of faith close about them in  
stormes of adversitie, are often en-  
ticed to put it off by faire counte-  
nance of the world, or smiling graces of blinde  
fortune, wooing them to follow the un-  
lawfull fashion of her Court. Many Confes-  
sors in time of persecutions, have proved apo-  
stataes and factious schismaticks after long peace  
and prosperity. Now it would be, I think, lesse  
grievous for a traveller to die in a farre Country

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in his setting forth, then to be drowned within ken of shore at his returne: a misfortune more full of misery then can be expressed, to have escaped *Scylla* and *Charybdis* rage, or safely to have passed the streights of *Magellan*, and afterwards through carelesnesse to cast away both ship and passenger upon the golden sands of *Tagus*, *Orinoque*, or *Rio del plato*. Much harder notwithstanding is their mis-hap which begin in the spirit and end in the flesh. The imperfection of these mens constitution our Saviour exemplifies by ground in it selfe not bad, but wherein good seed well sowne comes to no prooffe, by reason of thornes, brakes or such other weedes or trash, as usually grow up in the fields of sluggards or men so detained with other businesses, that they cannot intend their husbandry. The meanes whereby weedes hurt the corne, are especially two; either by stealing away the strength and vigor of the soile, which should nourish it, (for which reason trees too closely set cannot thrive;) or by a kind of antipathy or secret enmity, which may bee either in the essentiall properties of the very feeds or roots, or in the cumbersome vicinity of the blades or stalks, each according to their strength apt to stifle other. That which in respect of our spirituall growth in faith answers in proportion to thornes or tares amongst corne, is in generall worldly care or solicitude, especially the deceitfulnesse of riches or voluptuous life. It is hard to handle pitch and not to be defiled with it; it is harder for the soule of man to be much conversant in any matter, and not

not take some touch or tincture from it : whence all acquired inclinations , good or bad , usually spring according to the different qualities of the objects, whereto we are much accustomed. From this aptitude of the soule to receive impression from externals, it fals out, that as men set to wooc or deale for others, take often opportunitie to bespeed themselves : io these things which are first sought for onely as ordinary meanes for attaining some good end, usually intercept the desire or love we beare unto the goodnesse of it ; which is successively infinite. For things in thēselves good, admit no stint of desire, but the more we possesse of them, the more we seek : which desire or inclination , once alienated from the end unto the meanes, makes us exorbitant in all our courses. This miscarriage of our intentions is the source of all Idolatry, of superstition, of hypocrisie, of all inordinatenesse in moralities : and is hardest to be prevented in the most ordinary or necessary meanes of life, as in meates and drinks, in gathering richs and worldly substance. The reason is obvious, in as much as our soules are as apt to receive impression from these objects as from other and yet must of necessitie be most conversant in these.

2. Sport or bodily exercise is meate and drink to youth of better metall: of which, who is careful for the belly, save onely to satisfie present appetite, or to enable their bodies to activite ? Yet by eating well upon such occasions or provocations , the stomach will come in time to prescribe,



Sect. 3. prescribe, or plead a custome and plenty of foode, though first sought for necessity or encreasing of ability, is afterwards necessarily desired, though to the overcharging or disenabling of nature. To be enamoured with the sight of money, is more naturall to young choughes then children; unto whom notwithstanding once comne to yeares of discretion, and left to their owne care or provision, the use of this metall, as the world hath now decreed, is very necessary for supplies of life in every kinde. And mens desires to have it for this end, often multiplied or reiterated, fet over the soule to love it for it selfe; as too much familiarity or frequent conversation with creatures not so amiable, entice mē, otherwise fit matches for more comely personages, to follie and unlawfull lust. And this is the mischiefe of mischiefes, that the fruition of money or coine being permanent, the inordinate inclinaton to it still increaseth with the acquisition of it, though lawfull. This the Heathen had observed as an axiome, almost without exception amongst those that knew not God:

*Crescit amor nummi, quantum ipsa pecunia  
crescit.*

Our love to pelfe doth alwaies grow,  
as fast as pelfe it selfe doth flow.

And from notice of the danger whereto increase of wealth exposeth mens soules, the Psalmist thought that admonition necessarie, *ⁱ If riches in-*  
*crease*

crease set not thy heart upon them. Every vice is a kinde of madnesse, in respect of that uniformity which accompanies faith and Christian sobrietie: yet many vices there be, very foule in the act, which leave a sting behind them, and by scourging the minde procure *dilucida intervalla*, wherein the doctrine of life may be clearly represented, and make some impression upon their soule. But such is not the nature of avarice or ambition: of men polluted with which diseases, what one in another case hath said, is most true, *Qui nunquam delirat, semper erit fatuus*: as they bewray no spice of frantickenesse in the actuall persecution of what they intend, so they remaine perpetuall idiots in continuing their sinister choise.

3. It would bee a matter very difficult to finde a man in this age, in whom the word of God, as farre as the eye of mans observation can pierce, had taken better roote, or more uniformly branched it selfe into every commaundement of the Law; then in that rich man (or as S. <sup>b</sup> Luke entitles him, *that ruler*) <sup>c</sup> which came running, yet not forgetful of good respect unto our Saviour: for kneeling he tenders this petition, *Good Master, what shall I do that I may possesse eternall life?* That as well the appellacion, as his desire was sincere, and not pretended; is manifested by our Saviours love, which was never set on outward feature or externall complement, but on internall integrity and ingenuitie. His profession of observing all the commaundements from his youth, had his owne heart beene a competent judge of his demeanor, was

<sup>b</sup> Luke 18.

18.

<sup>c</sup> Mark. 10.

17.

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d *Mark* 10.  
21.e *Mark* 10.  
22  
*Luk* 18. 23.

was not hypocriticall but true; for such had his care and resolution beene. But he that was greater then his heart, perceived some thornes or weedes, already taken, which would overtop the good seed sown in it, & keepe down his thoughts from growing up to heaven, whereunto our Saviour would have exalted him, could hee have suffered the extirpation of these weedes: *d One thing is yet lacking to thee, go and sell all that thou hast, and give to the poore, and thou shalt have treasures in heaven, and come follow me, taking up thy crosse. But he was sad at this saying, and went away sorrowfull.* What was the reason? his heart was with his treasure; and care of keeping it, or secret delight in injoying it, being crept into the same roome, did suck away that vertue and influence, wherby the word sowne should have received strength and increase, alienating part of his soule from God, whom he was to love with all his soule, with all his heart and all his strength. The reason of his heavy and sorrowfull departure, as it is expressed by *e two* Euangelists, was not any unsatiable desire of riches, or unconscionable meanes to get them: his chiefe fault was, that he was marvellous rich; or as *S. Mark* saith, that he had great possessions. For to have these but in competent measure, and not to trust in them, is a more extraordinary blessing of God then their greatest abundance, though gotten without extortion, fraud or coosenage. Nor is it the deceitfull and fraudulent meanes commonly used in gathering wealth, but the deceitfulness of it howsoever gathered, which choakes the word, and

and makes the heart wherein it is sown, unfruitfull. If wee rightly observe the bounds or limits, whereby the severall parts of this parable are distinguished, and their peculiar disposition whom our Saviour represents unto us by thorny ground; his phrase doth intimate, that the very presence of riches and large possessions, though never sought for, though scarce expected, will inchant minds, otherwise free and liberall, with a secret delight in their fruition, and a desire to retaine, if not to increase them, & so by degrees unobservably breed such distempers in the soule as will be ready to bring forth death ere they can be discovered; as bad humours oft-times gather in strong bodies, never detected but by some straine, causing them to settle or make head against nature on a sudden. Without due observance of our temperature, whether naturall, customarie or accidentall, right choise of seasonable exercise, and moderatiō of cares in our studies or businesses; such grievous maladies as were now mentioned may grow ripe, when wee least think; albeit we had Physitians more skilfull then *Hippocrates*, *Galen* or *Celsus*, to appoint the set times of all our repasts, to approve as well the qualitie as quantity of what we eat or drink, or to oversee us sleeping or waking, perpetually directing us in the right use of other meanes ordained for preservation of life and health. More secret by much, and more insensible is the gathering of this spirituall disease, for whose avoidance wee now advise, even in men that make great conscience by what meanes they increase their wealth,

and



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and will not adventure on any bargain though never so good, without particular warrant from the word of life, or some peculiar prescriptions from the learned Physitians of their soules. Nor is there any meanes to prevent the danger, save onely by continuall exercise of good works, almes, and other deedes of charity, by prudent carefulnesse to improve their substance gotten, as farre as may be to Gods glory; and oft-times by voluntary abstinence from lawfull gain, which by their forbearance might befall the poore brethren. For a rich man to know how well he loves his riches, that is, to discover the instant danger of his disease, is otherwise impossible; unlesse he were put to such a plunge as this young man was, urged to forsake them utterly all at once: which hee doubtlesse that useth not such charitable exercises as are here mentioned, would not have done, though our Saviour in person should have charged him so to doe. Easier it is by this assiduous carefulnesse and religious practice to weed all roots of love, or trust in riches by little & little out of the heart, then to be plucked from thē upon a sudden: albeit utterly to extirpate all trust in them, where they abound, is onely possible to the omnipotent power, and a rare document of divine mercie; as that dialogue betwixt our Saviour and his Disciples, begunne upon the former young mans sorowfull departure at the mention of such qualification as he exacted of his followers, doth necessarily implie. I E S V S (saith the Evangelist) *looked round about, and said unto his Disciples. How hardly do they that have riches,*

g Mark 10.  
23.

eater

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enter into the Kingdome of God ? His maner of uttering it, or other circumstances not expressed, did intimate greater difficulty to his Disciples at the first hearing, then this short speech doth unto us: For <sup>b</sup> they were astonished at his words. Did they then mistake him ? or was he willing to make the difficulty lesse then they conceived it ? No: he answered againe; *children how hard it is for them that trust in riches to enter into the Kingdome of heaven ? It <sup>i</sup> is easier for a camell to go through the eye of a needle, then for, whom ? he that trusts in riches ? No: for a rich man, to enter into the kingdome of God. Well might this reassumption of the former difficultie increase their astonishment, and extort that demand, who then ( what rich man at least) can be saved ? With men it is impossible any should, but not with God. Howbeit to make entrance into the kingdome of God for him that trusts in riches while he trusts in them, is no act of his omnipotent power ; seeing no man can trust in him and in riches too: for this were to serve him and Mammon. For is it possible by the divine decree, that any should enter into that kingdome, without trust in God. The matter therefore which seemed altogether impossible to the conceipt of CHRISTS disciples, was for a rich man not to trust in riches, as much as this yong man did. This is an extraordinary gift of God to be sought with greater care, with greater diligence and frequency of prayers, of fastings and practices of charity; then either wealth, preferment, health, life or whatsoever may befall it: <sup>k</sup> *Blessed is the rich which is found with-**

h v. 24.

i v. 25.

k Eccl. 3.  
2. 26.

out

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out blemish, and hath not gone after gold, nor hoped in money and treasure. Who is he, and we will commend him? for wonderfull things hath he done among his people. Who hath beene tried thereby, and found perfect? let him be example of glory, who might offend, and hath not offended, or do evill, and hath not done it. Therefore shall his goods be established, and the congregation shall declare his almes.

4. But as in most other points, so in this, wee usually fill up the measure of our iniquitie unto the brimme, ere wee think Gods judgements can approach us, by a generall oversight (elsewhere discovered) in using the secular phrase of our corrupt times, rather then the *gage* of the Sanctuary, for notifying the capacity of that body of sinne, which we beare about us, or the greatnesse of our actual transgressions. Who will not confesse, that it is very hard to have riches and not to trust in them, and impossible for him that *trusts* in them to enter into the kingdome of God? But who is he will thus assume, [ It is very likely that I *trust* in riches: ] what is it blindes us but the grosse language whereto we are accustomed? as if to *trust* in them, were to say unto them, *ye shall deliver me*, or to pray or offer sacrifice unto them? yet so our hearts say, though wee perceive it not, unlesse we be more carefull and vigilant to make us friends of the unrighteous Mammon, then either to get or keepe treasures though lawfull; unlesse more delighted in employing them to charitable uses, then in watching or entertaining opportunities for increasing them. In them we trust, not in our God,

God, unlesse the inclinatio<sup>n</sup>s of our hearts to get or forgoe the<sup>e</sup>, be so justly poised, that any occasi<sup>o</sup>n of doing good do cast our resolution as readily one way as the other; *That* their losse, if by Gods appointment they take wing, do not so depresse our soules, but that they may instantly returne as *Iobs* did unto their wonted station, <sup>a</sup>*The Lord hath given and the Lord hath taken away: blessed be the name of the Lord.* So prepared wee should bee, that our joy should flow as well when our earthly store doth ebb, as when it swelleth: <sup>b</sup>*Let the brother of low degree (saith S. Iames) rejoyce in that he is exalted, but the rich in that he is made low: for as the flower of the grasse, he passeth away.* Thus whiles wealth increases, it should occasion us to trust in God, because hee gives it: but more whiles it failes, because it is then more manifest there is no trust to be reposed in it.

<sup>a</sup> *Iob* 1.

<sup>b</sup> *Iames* 1.  
9, 10.

CHAP. XXVI.

*Of the antipathy betweene true Faith and ambition or selfe exaltati<sup>o</sup>n: That the one resembles our Saviours the other Satans disposition: Briefe admonitions for avoiding such danger as grow from other branches of voluptuous life.*

I.



Seeing desire of riches draws us in to so many snares, and intangles us with so many noisome lusts: the Reader happily will condemne the covetous as the man whom God

H h

abhor.



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abhorreth most. Howbeit besides covetousnesse or love of riches, another root of evill there is, whose antipathy with the seed of life is like the enmity betwixt the womans & the serpents seed. And no marvell seeing true and lively faith is the *expresse image* of that humble, meeke and lowly minde which was in Christ, as this wilde tare whose extirpation we seeke, is but the offspring of the great serpents venomous pride. Riches choke or stifle the word of life in the growth, and make the passage into the kingdome of God


the *ordinarie*, *as we see by the* approach us, by a generall oversight (elsewhere discovered) in using the secular phrase of our corrupt times, rather then the *gaze* of the Sanctuary, for notifying the capacity of that body of sinne, which we beare about us, or the greatnesse of our *actuell* transgressions. Who will not confesse, that it is very hard to have riches and not to trust in them, and impossible for him that *trusts* in them to enter into the kingdome of God? But who is he will thus assume, [It is very likely that I *trust* in riches:] what is it blindes us but the grosse language whereto we are accustomed? as if to *trust* in them, were to say unto them, *ye shall deliver me*, or to pray or offer sacrifice unto them? yet so our hearts say, though wee perceive it not, unlesse we be more carefull and vigilant to make us friends of the unrighteous Mammon, then either to get or keepe treasures though lawfull; unlesse more delighted in employing them to charitable uses, then in watching or entertaining opportunities for increasing them. In them we trust, not in our God,

may the end which we earnestly intend be exceeding good, and yet the intention of it very naught. Though Atheisme be the usuall fruit of ambition come to full growth, or thoroughly ripe, yet many in a lower degree ambitiously minded, often seek after good places in Church or Common-weale with earnest desire to doe more good in them then others would, howbeit the very accomplishment of these seeming good desires, or intentions, makes them worie men than they were before, and their countrey can never gain much by such

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 at the righteous enter; *for \* every one that exalts himselfe shall be brought low.* Could we rightly measure the nature of ambition or exaltation of mans selfe, by the true rule of the Sanctuary, and not by the popular notions or conceits that men who are this way very faulty, have of this infernall sinne, wee might finde a more compendious ascent unto the holie mount, then most do take, or care to inquire after. The roote whence this mischief springs, as all agree, is a desire of power or greatnesse; which then onely (in vulgar esteeme) brancheth it selfe into ambition, when this greatnes is sought for by unlawfull meanes: but this is a mist of error or hypocrisie in the minde, which riseth from foggy desires of this grosse humour in the heart. For we may, as often we do, use lawfull meanes for compassing most unlawfull ends; so

\* Luke 14.  
 11.

} may

may the end which we earnestly intend be exceeding good, and yet the intention of it very naught. Though Atheisme be the usuall fruit of ambition come to full growth, or throughly ripe, yet many in a lower degree ambitiously minded, often seek after good places in Church or Common-weale with earnest desire to doe more good in them then others would; howbeit the very accomplishment of these seeming good desires, or intentions, makes them worse men than they were before; and their countrey can never gaine much by such exchanges, as that Emperour intimated to his souldiers, *Bonum militem perdidistis, Imperatorem pessimum creastis*, by losing a good pastor for a corrupt prelate, or a tolerable private man for a naughty Magistrate. Admit the party thus advanced might empty the Common-weale of many enormities wherewith it had beene, and without him might be continually pestered: yet the usuall consequences of high advancements upō so bad foundations (which like eclipses have not their farre spreading effects till many yeares after,) adde much to the fulfilling of their iniquitie with whom they live, and cause Gods secret judgements to hasten their pace. Did we not looke more on the visible means whereby good or evil seemes to be wrought, then on his invisible power that can contrive our finall happinesse by misfortunes, and dispose advantages to our utter undoing: his will revealed against selfe-exaltation and ambition would warrant the orthodoxall truth of this paradox, *That* how sincere soever mens purposes may seeme un-



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unto themselves, or how successfull soever their projects may be held in politique guesse, yet who-soever he be that shall affect higher dignities in Church or common weale before he have fully conquered all temptations whereto these lower mansions are exposed, doth seeke a certaine mischief to himselfe & others. But for a positive rule to secure our hearts from all contagion of this hellish weed, it sufficeth not, that our consciences can give us full assurance we have beene most vigilant, trusty and carefull in our former callings ere we looke after greater matters. For though this rule hold negatively true [none can be fashioned for greater honour, but by faithfull discharge of lesser offices;] manie notwithstanding may be fitly qualified for the one, and yet very unapt for the other: as divers plants well taken, and likely to thrive every day better then other in the soile wherein they have beene first set, would hardly prosper in another more commodious for better purposes. Besides this perfection of sincerity, or hopes of its increase in our accustomed calling; unto such a qualification for an higher as shall not indanger the growth of faith, to compare as well the quality as the strength of our present inclinations with the severall impulsions or allurements of that promotion we desire, is very requisite. Even after we be secured, upon calculation most exact, of our force and skill to resist or prevent these, the very desire of rising higher, unlesse suggested by the concurrence of Gods providence, or some peculiar instinct free frō all suspicious attendants,

or

or rather accompanied with good thoughts or other pledges of internall comfort, is very dangerous. To follow the naturall or usuall working of our will forecasting meanes of our advancement, is to exalt our selves, and that in the issue is to desire to be brought low. The Iews pressing for the highest places at feasts, was but a symptome or manifestation of this inward distemper of heart, unto which our Saviour applies this medicine; *When thou art bidden of any man to a wedding, sit not downe in the highest roome, lest a more honourable man then thou, bee bidden of him: and he that bade thee and him, come, and say unto thee, Give this man place, and thou begin with shame to take the lowest roome. But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee commeth, hee may say unto thee, Friend go up higher: then shalt thou have worship in the presense of them that sit at meat with thee. For whosoever exalteth himselfe, shall be abased: and he that humbleth himselfe, shall bee exalted.* It was not his purpose at this or other time to give any rules for civill complement, or fashionable behaviour amongst strangers at the table; but such as were parabolicall, and had especiall reference to the internall frame or composall of mens resolutions. The true meaning of the former parable is this, that seeing here we have no abiding City, but continue as Pilgrimes, Gods Hospitals or Almshouses; the meanest estate furnished with a tolerable supply of necessaries, should best content our private choise; alwaies referring our advancement to the sweet disposition or invitation

a Luke 14.  
8, 9. &c.  
vide Prov.  
25. 7.

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<sup>a</sup> H: b. 5. 5.

of the divine providence. Our Saviour himselfe, though exactly accomplished for the right governance of more worlds then this world hath provinces; did not take unto himselfe the honour to be made high Priest: but he <sup>a</sup> *that said unto him, This day have I begotten thee*, did thereto call him. And seeing to symbolize with the imitable perfections of his humane nature in the dayes of his humiliation, is the most immediate and formall effect of faith; he that desires to have it prosper in his heart, should first seeke to frame the like minde in himselfe that was in CHRIST, even to evacuate his breast, though not of all hopes, yet of all present desires or actuall addressements to raise his estate or fortunes, grounding his expectation of future glorie in true humilitie and contentednesse with the lowest place amongst Gods people, *not taking honour to himselfe, untill hee be called of God as was Aaron.*

2. But to speake of an inward or particular calling to any course of life, seemes but as a relation of some dreame or fancy in these wretched times; wherein of such as would be thought religious and beare the names of Divines, the most are more ready to impeach their owne loyalty towards CHRIST, and make wilfull forfeiture of faith and honesty by open profession of ambitious and unconscionable aspiring resolutions, then to disparage their wit or sufficiency (as they conceive it) in the worlds judgement, by renouncing their slender uncertaine hopes, or remote interest in promotion: which cannot be sought for without  
excessive

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1 Iob. 3. 44.

excessive paines and trouble, and these alwaies great, with pining care how to maintaine or keep it gotten, before they can be sure to get it. <sup>a</sup> *Ye are of your Father the devill*, saith our Saviour to the Iews, and *his works you fulfill: for he was a murtherer from the beginning*; yet was his rebellious pride and ambition the Mother of his murtherous minde. The lowest ranc of his fellow Angels, never affecting to climbe higher then the places first appointed them; remaine to this day loyall towards God, loving one towards another, and kinde to man their neighbour though inferiour creature. But for Lucifer to shine as the morning starre amongst his brethren, did not suffice; unlesse he far exceed the *Moone*, and become like the mid-day *Sunne* in glory. According to the exorbitancie of this desire and height of his fall thereby procured, hath the malicioufnesse of his dejected pride, and deepe dissimulation for bringing his murtherous plots about, continued since. Whose sonnes then may we suppose they are, who never contented with their natural station, much bettered by many casuall accessions, and daily additions of Gods temporall blessings; scarce give themselves respite to think how well God hath done by them already? So eagerly are they set to soare higher and higher without fixing any period to their trowing thoughts; as if they had said in their hearts, <sup>b</sup> *Wee will ascend above the height of the clouds, and wee will be like the most high*. Besides their participation of this hereditary qualitie or first sinne of Satan, the preposterous devices of men ambitious to effect

b Esay 14.



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a 1 Cor. 13.  
7.b Mat. 7.  
12.

their wils, rightly blazened, proclaime their pedigree. For as Lucifer since his fall, albeit still like himselfe, not the sonne but the father or Prince of darknesse, doth outwardly transforme himselfe into an Angell of light. So this painted *Helen*, the *mistresse* of moderne thoughts, *ambition*, though alwaies in travell with ravin, murder and cruelty, is notwithstanding for outward resemblance (as one well observes) the most exquisite ape of that Angelicall vertue, Christian charity; <sup>a</sup> *It suffereth all things, it endureth all things, it believeth all things, it doth not behave it selfe unseemely, it is kinde;* not with respect to Gods glory or any spirituall end, but to the recompence of present reward, or in hope of gaining their favour which may advantage it. Not late experience of our owne misery can make us poore men more compassionate to our miserable brethren; then one ambitious man is curteous or kinde unto another, or ready to further him in causes that do not crosse his owne preferment. And happy were they in their mutual kindnesse, were not these full of cruelty towards the poore and needy. From a general consideration how mightily that golden rule, <sup>b</sup> [*Whatsoever yee would that men should do unto you, even so doe unto them,*] is violated by the mighty of our times; I was moved some yeeres agoe to utter publikely, what no experiments which I could since observe, as yet occasion me to recall: *That* if all the calamities either immediately laid upon men of meaner ranck by GOD, or procured by their own follie and oversight, were laid together

ii

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g Marke 8.  
36.

h Seneca.

them to desist, still as it were striving to entangle themselves faster in the cordes or bonds of their cruell racks.

3. Or if the troubles of minde wherewith the ambitious mans suites are still sollicitated, and their accomplishment perpetually attended; did want that sting whereby even his sweetest delights become too deare: he were to be thought very unwise, or wise in his generation onely, that would forgo the pleasant opportunities of a private life for the right setting of his faith, for the increase of his devotion, or gaining greater frequency of more familiar and secret conference with the Spirit of truth; albeit he were sure to gaine a kingdome by imploying his wits another way. For <sup>g</sup> *what doth it advantage a man to gaine the whole world with danger of losing his owne soule?* yet is he very likely to lose it, that hath but small time to seeke it: and, as <sup>h</sup> one saith, *nemo occupatus bonam mentem invenit*, he that is much buied in other matters, whereunto God particularly hath not called him, can hardly be at leasure to search, much lesse to finde, in what termes his owne soule stands with her Creator, or faithfully to make up those accounts our Saviour exacts at our hands, ere we can be worthy of his service. Yet of all businesses, ambitious imployments most hinder the true knowledge of our selves, whose first elements are, *Dust thou art, and unto dust shalt thou returne.* Dust then being our native soile, and last home, to which we must by a decree most certaine one time or other, but uncertaine whether sooner or later, re-

paire,

in one ballance; all would not equalize the grievances which befall the by the mutuall gratifications of great ones: who either spare not to sacrifice the life & substance of the needy, (with whose miseries the huge distance of their places will not suffer them to be affected,) unto others luxury or superfluous pleasures, with whose unnecessarie wants through the vicinity of their estates and like conditions they easily and exactly sympathize, or else to ease themselves of some light care in preferring their dependants, respect not what heavy burthens fall upon inferiours by these unnecessary advancements of their favorits. Again, unto what meane services, and base employments for satisfying bodily lust or desires of revenge, will those infernal sons of pride prostitute themselves, to gaine some present interest with hope of future sovereignty, in silly, impotent & discontented soules? And did he not well characterize the ambitious man, that said, *ut dominetur alijs, prius servit, curvatur obsequio ut honore donetur*? How many in our times would bee willing, so God would grāt it, to take Chams curse upō the for their present blessing even to be *servi servorum*, slaves to great mens servants, so they might hope at length to dominiere in the tents of Sem, or beare rule over the tribe of Levi? Lastly, there is a property, wherein the hellish fiend, the bewitched lover, and the ambitious minde are univocall communicants. For though all of the n daily complaine of their vexations, as being howerly tortured with those things which they most affect: yet can no inducement draw them

paire; by soaring aloft we do but make our wearisome way the longer and crooked, and our fall, especially if suddaine, more grievous. And seeing such aspiring thoughts as we harbour, did overturne the great Tempter himselfe: that which a religious father observed of pride in generall, is most proper to this branch at whose rootes wee strike, *untimely desire of promotion*. Such as are overgrown herewith, need no tempter: the divell cannot with them more harme, then they are ready to do themselves by zealous following that course, which brought him to his fall. Cease I shall to wonder hereafter, what spirit should move such young and tender olive plants, as scarce thrive under the wals of Gods house, or such vines as hardly beare fruit in the warme and welfenced vale, to affect remoovall to the colde and open mountaines, exposed to blasts of noisome windes. Is it their glory to bee above others of their owne ranck and education? This might be purchased with lesse danger to themselves, and more good to Gods Church, if they sought to overtop them more by their owne proper height or seasonable well furnished growth, then by meere advantage of ground. For<sup>d</sup> when every valley shall be exalted and every hill and mountaine made low, untill the crooked become streight & the uneven places plaine: the fruit which hath growne in the vale will appeare, both higher and better then the ordinary of spring of the mountaines. O that men were so wise as in heart to consider, that the lower their place is, so it be not exposed to floods of violence;



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e Iohn 3. 1,  
2, & 6.

violence; the apter it is to suck in the dew of Gods blessing in greatest plentie.

4. The poore Galilean or vulgar Jew, had liberty to follow CHRIST every hower, not ashamed to be scene at midday in his company. But the conspicuous eminency of *Nicodemus* place compels him to repaire unto his Lord, like a thief by night: an ill abodance, that those heavenly mysteries wherwith he sought to enlighten his mind, should seeme obscure. This man was growne so great in *Israell*, that hee could hardly bee taken downe to the pitch of childhood or infancy, into which mould of necessity he must be cast, ere he can be borne anew, or receive the kingdome of heaven aright. Men in our times of farre greater place then *Nicodemus* was, may safely profess themselves CHRISTs disciples. For not to be such in profession, or not to shew themselves sometimes openly in the assembly of his Saints, is their greatest shame & ignominy. But so to stripp themselves of the world, of all prerogatives of birth or secular eminency; as they must be stript of all these ere they can be regenerated by the Spirit, or become new men in CHRIST IESVS: would utterly spoile their goodly fashion in the worlds eye: in which if wee might examine their hearts by their practice or avowed resolutions, they onely glory. Confesse CHRIST then in speech they may, but how is it possible they should truly believe in him, when they love the praise of men more then rebuke for his sake, and receive honour one of another, not seeking that honour which

which commeth of God alone. To believe Christ in ordinary phrase is lesse then to believe in him; yet he that seekes, but in the lowest degree, to believe him, must abandon that humour, which he hath discovered, as the principall roote of Iewish unbelieve or deniall of him. Was that then such grosse *ambition* as our corrupt language onely takes notice of? was it immoderate desire of greater places then they enjoyed? or rather onely feare, lest they should no longer enjoy these? The<sup>e</sup> sight of his miracles, and evidence of his divine predictions had won the assent of some, even amongst the Rulers, unto his doctrine as true; whilest simply considered, or compared onely with the speculative arguments brought against it by his adversaries. But what they believed in part as true, they did not assent unto as good, or not as better then the praise of men. For (saith the Euangelist) *they loved the praise of men more then the praise of God.* Did they then expect to have their praises sounded out by some panegyricall Encomiast in solemne assemblies, or unworthily to gaine an honorable report amongst posterity? No: these are rewards of resolution in speech and action, not of silence. Iust suspition we can gather none of any such haughtly conceipt, or desire so farre exorbitant; seeing all they could expect for not confessing Christ, was, not to have their good names or fame called in question, or (to speake as it is written) *because of the Pharisees they did not confesse him, lest they should be cast out of the synagoge.* Liable they were unto the former verdict, of loving  
the

Jo. 12. 42.



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g Iohn 12.  
47. & 48.

*the praise of men more thē the praise of God*, in as much as they feared the losse of their places or reputation which they enjoyed, more then Christs censure of such as are ashamed of *him or his words before men*. Ashamed of him most of us in our own judgment are not : for in that grosse construction which hypocrisie suggests of this speech , in deed we cannot ; as being brought up in a State, which as it acknowledgeth him for the Redeemer and Iudge of the world, so is it able to disgrace us and our acquaintance during life , and the posterities of both after death ; if wee should denie him openly before the Iew or Turk. But the words which he spake , and must *judge the Iew for refusing him*, will in that last day condemne us also , if wee receive not them. Such as receive not him receive not God that sent him , and he that receiveth not his words , receiveth not him. He that is ashamed of the one , is upon the same termes ashamed of the other : and whilest we have his Gospell and other Apostolicall writings, not believing them better then these Iews late mentioned did him ; it were hypocriticall, even Iewish credulity, to think wee should have believed him, though wee had been eye-witnesses of his miracles or resurrection from the dead. How many then , of higher fortunes especially, can we without breach of charity towards our Sauour , and the truth of his Gospell , suppose this day living ; that can justly say their hearts are free from such rootes , or seedes of ambition , as have beene discovered in these Iewish Rulers, yet these such as admit no compo-

sibility

sibility with the seede of faith. VVhat cause so good, what truth so manifest or so highly concerning the honour of God, what persons so deare unto his Sonne; in whose furtherance or just defence, either feare of sharp censure in a civill, or of excommunication in an ecclesiastique court, losse of their places, or dejection from such rule or dignity as in Church or Common-weale they beare, will not make most men either afraid or ashamed to speake, (at least) openly to oppose their superiours in honor onely, not in knowledge of Christ laws or precepts? Is not this to love the praise of men more then the praise of God, to have the <sup>h</sup>*faith of our Lord Iesus Christ, the Lord of glory, with respect of persons?* Or if the objects of our usuall feare be in themselves of lesse force to withdraw us from confessing Christ before men, then the temptations which these Iewshad; (for what to them more terrible, then to bee cast out of the synagoge?) our faith must needs be lesse then theirs was, though theirs no better then none because it vanissheth as fast upon the first approach, or rather conceipt of persecution, as the morning dew doth at the Sunnes appearance. But if the Pharises, whose censure they feared, would have countenanced our Saviours doctrine; they had beene as forward Confessors as the best of us, and Christians altogether as good, as any that love the applause, or feare the check of men in authority, when truth disgraced or destitute of assistance requires their testimony.

*h James 2. 1.*

5. If the least spice of this disease be so dangerous,

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rous, what mischief may the heat of it procure unto the soule of man? It may, as it often doth inflame the heart in which it kindles, with ardent desires of false martyrdome, but seares the conscience that it can never become truly Christian; untill every sparkle of this strange fire be extinguished, and the sore it bred moistened with teares, or mollified with true humilitie. Mindes tainted with other corruptions, seldome shrink in defence of the truth whereto they assent, untill they bee assaulted by violence, or pinched with some reall persecution. Ambition onely, though in the lowest degree or but kindling, in tickling love of applause or jealousies of ill report; is danted with shadows, and made to flye the field for feare of being lashed with absent tongues. And no marvell; when as the reproachfull censure of the multitude, or of men on whose voice and sentence it most depends (though bequeathed by our Saviour as an speciall blessing, descending by inheritance to his chosen from their fathers the true Prophets,) is apprehended by the ambitious or popular minded, as the most grievous curse that can befall them. <sup>i</sup> *Blessed are ye (saith our Saviour) when men hate you, and when they separate you, and revile you, and put out your name as evill, for the Sonne of mans sake. Rejoyce ye in that day and be glad: for behold, your reward is great in heaven. For after this manner their fathers did to the Prophets.* On the contrary, what he denounced as a woe is made chiefe matter of their joy, that affect an universall esteeme of honest discreet men. <sup>k</sup> *Wo be to you when*  
*the*

<sup>i</sup> Luke 6.22,  
23.

<sup>k</sup> ver. 36.

*all men speake well of you: for so did their Fathers to the false Prophets.* Thus much of this poisonous weed, whose fertile growth in the Clergie seemes to be provoked by covetousnes in the Laitie: For the more uncōscionable Patrōs be, & the more worldly or troublesome Parishioners be, the more unsatiabable are many ministers desires of dignities or pluralities, as if they sought to beate their adversaries at their own weapons, to outweary the minor sort in suites of law, to outvie the greater in secular pomp or bravery. Many other brāches there be of voluptuous life, through whose deceitfulnesse the word of life is secretly choakt, or stifled in mindes otherwise well affected, & by good husbandry apt to fructifie: but their particular discussion I must referre to the Readers private meditations; contenting my selfe onely to touch the generalitie.

6. The course of a Christians life may most fitly be cōpared to a navigation, his body is as the bark, the humane soule the owner, & the Spirit of God the *Pilot*. As there is no seafaring man that can be secured of continual calme; but must resolve, as to meet w<sup>th</sup> storms & with rough or grown seas, so to redeeme himselfe, & his passengers from their rage sometimes with losse of fraughtage, sometimes of tackling or (in desperate extremities) of the vessel with her burthē: so is there no Christian that can expect, or may desire a general exemption from temptations. But he must be countēt to prevent the shipwrack of faith & cōscience, one while w<sup>th</sup> losse of goods or othe rappurtenances of mortall life; otherwhiles w<sup>th</sup> losse of some bōdily part,



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c. Math. 10.  
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(for if either hand or foot shall offend us, it must be cut off, rather then Christ should be forsaken;) sometimes with losing all felts of friendship or dependance, (for he that loves father or mother, brother or sister, kith or kin, superiour or inferior ~~more then~~ Christ, is not worthy of him;) sometimes with dissolution of body & soule, for, *who-soever will save his life* (when Christs cause shall demand the adventure of it) *shall lose it, and he that will lose it shall save it.* Now where the fraughtage or furniture of life is precious, (as if our fare be delicate, our other pleasures or contentments in their kinde, rare and delectable; our alliance or acquaintance choise and amiable; our revenues ample, or authority great:) the flesh once tempted to forsake these for preserving conscience upright, and confessing Christ, is ready to wrangle with the spirit, as a greedy or jealous owner would do with a skillfull Pilot, that should advise in a tēpest to lessen the danger by lightening the ship. If the commodities bee grosse or base, the owner perhaps can bee well content to have some part cast overboard; but if costly and deare, or such as his heart is much set upō, he had rather adventure to perish with them under hatches, then to see them cast into the sea: for to part from them is death. Some Christians, when blasts of temptation arise, rather then they will breake with their deare friends and acquaintance, do finally sink with them: as ships are sometimes cast away, through the owners unwillingnesse to cut the cables, or loose the anchors. Some, when stormes

of persecution beginne to rage, rather then they will hazard losse of body, lands, or goods in truths defence; drowne both body and soule in perdition. Seeing the wisest of us as we are by nature, or left to our owne directions, are more cunning Merchants then Mariners, and for the most part as ignorant of the voiajes we undertake, as skilful in the commodities we traffique for: the best resolution for our safety would be to load our selves with no greater quantity of riches, honour, or other nutriment of voluptuous life, then shall be appointed us by the peculiar instruction of Gods Spirit, which best knowes the true burthen of those brittle barks, how well or ill they are able to abide rough seas, or such stormes as he alone foresees are likely to assault us. And seeing we are all, by profession, lastly *bound* for a City which is above, whose commodities cannot be purchased with gold or silver or pretious stones: much lesse may we truck for them, with our uncleane worldly pleasures or delights, which may not be so much as admitted within the wals or gates: our wisest resolution in the second place is, to account even the choicest commodities that sea or land or this inferiour world can<sup>d</sup> afford, but as trash or luggage, serving onely for balast in the passage. So shall we be ready to part with it, when any tempest shall arise, and if extremity urge us, like S. *Paul* and his company, to save our soules with losse of the bark that beares us, & of all the whole burthen besides.

*d See chap.  
24. p<sup>ar</sup> 3.*

*e Ac. 27. 38.  
¶ c.*

7. But this advise may seeme like their philo-

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sophicall fancie, who wold perswade us that splendent metal, which is enstamped with *Casars* image and superscription, and furnisheth us with all things necessary; were but a piece of purified clay, or earth and water close compacted. Shall wee, whom none makes reckoning of, bring downe the price of these things, which men in authoritie, and the common consent of nations, would have raised unto the skies? Shall we believe our selves, before our betters; that bodily pleasures, great preferments, or other contentments, which almost all accompt worthy of the ir daily and best employment, are nothing worth? Sure the Hea-then thought this very argument no better:

*a Persius  
Sat. 1.*

*a Nuge: non si quid turbida Roma  
Eleuet, ascedas, examenve improbum in illa  
Castiges trutina: nec te quasi fueris extra.*

Deeme not all naught  
unsteedy *Rome* accompteth light:  
Her scales are false  
and cannot weigh mens worth aright.  
But naught without  
can him that's well within, affright.

Let us aske counsell of our owne hearts, and they will better enforme us, then ten thousand by-standers, that live but by heare-say and see onely others out-sides, not what is within themselves. Though we have riches and all other materials of worldly solace in greatest abundance; yet our lives  
con-

consist not in them, much lesse doth our felicitie. Now as in all mens judgements, he lives much better that is able to live of his owne, thē he which hath the same supplies of life in more competent measure from his friends benevolence: so much happier is that soule, which hath delight and contentment competent within it selfe, then that which hath them heaped upon it from without; seeing all the delights or pleasures these can beget, suppose a precedent paine or sorrow, bred from desires unnecessary in themselves, but such as lay a necessity upon us to satisfie them, whiles wee have them. It is pleasant no doubt to a woman with childe, to have what shee longs for, but much more pleasant to a manlike minde, never to be troubled with such longings. Not to need honour, wealth, bodily pleasures, or other branches of voluptuous life, is a better ground of true peace and joy, then full satisfaction of our eager desires, whilest they are fixed on these or other transitories. The strength of our spirits, (by whose united force our union with the Spirit of truth, must be ratified,) is much dissipated by the distractions which their very presence or entertainment necessarily require: so doth the life and relish of all true delight internal (into which the true peace of conscience must be engrafted,) exhale, by continual thinking on things without us. Finally, whiles we trouble our selves about many things, it is impossible we should ever intirely possesse our own soules with patience, or make the best of them for purchasing that *unum necessarium*, that one thing



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a 1 Tim. 6. 6  
Ec.

*which is onely necessary.* But these are points which require more full peculiar treatises, to which many Philosophers, especially *Plato, Aristotle, Seneca, Plutarch,* and *Epicletus* have spoken much very pertinent to true divinity; as shall (by Gods grace) appeare in the Article of *everlasting life* : and as hath beene shewed in some other particular discourses framed some yeeres agoe for mine owne private resolution. The counsell I here commend unto the Reader is no way dissonant unto *S. Pauls* advise unto his dearest sonne, *" Godlinesse with contentment is great gaine : for we brought nothing into this world, and it is certaine we can carry nothing out: and having food and raiment, let us therewith be content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. For the love of money is the roote of all evill, which while some coveted after, they have erred from the faith, and pierced themselves thorow with many sorrows. But thou O man of God, flie these things; & follow after righteousness, godlinesse, faith, love, patience, meekenesse. Fight the good fight of faith.*

## CHAP. XXVII.

*Of the goodnesse or honesty of heart required by our Saviour in fruitfull hearers : of the ordinary progresse from faith naturall to spirituall, and the different esteeme of divine truths or precepts in the regenerate man and him that is not, but sincerely desires to be such: vacancie to attend all intimations of the Spirit to be sought after by all meanes possible: That alienation of our chiefe desires from their corrupt objects, is much availeable for purchase of the inestimable pearle.*

**I**F riches, love of honour, or voluptuous life, make the soule so unfruitfull: that temper which in proportion answeres to good soile well husbanded, presupposeth a vacuity of these desires. The positive qualification whereto these negative properties are annexed, is more particularly described by our Saviour (as S. Luke relates) in his exposition of this parable; <sup>a</sup> *But that which fell in good ground are they, which with an honest and good heart heare the Word, and keepe it, and bring forth fruit with patience.* Vnto such honesty or goodnesse of heart, apt thus to receive and retaine the word of faith heard, is required; first a sincerity of intention or choise, which presupposeth a distinct and uncorrupt notion of good and evill; secondly, a constant resolution of prosecuting the right choise made, which presupposeth

a Luke 8. 15

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a greater freedome or liberty of practick faculties then can be found in the covetous, ambitious or voluptuous. For their desires, as all concupiscences of the flesh, prejudice the *sinceritie* of the intention or choise, by corrupting the notions of good and evil, and maime our resolutiō, to follow what is evidently best, by counterswaying or resisting our inclinations unto goodnesse. The point most likely to trouble a curious inquisitor in this argument is, whether unto the bearing of fruit with patience there be required a *goodnesse* or *honesty* of heart, precedent to the infusiō of sanctifying grace or that faith by which the just doth live; as unto a faire cropp there is a goodnesse of soile requisite, besides the goodnesse of the seed sowne in it. To my capacity, he should much wrest our Saviours words, and offer violence to his Spirit, that should deny the truth or proportion of this similitude. Nor can I perceive any inconvenience not easily avoidable by application of the former distinction of a twofold goodnesse or honesty; *one* commendable onely in its kinde, or by way of meere passive qualification in it selfe, of no more worth then a field plowed, but unsowne; *another* acceptable in the sight of God, as the crop or fruit is to the husband-man. The former is ordinarily precedent, the later alwaies subsequent to true and lively faith. All soiles (at least in this our land) are, though plowed and manured alike, unapt to bring forth good wheat, sweet grapes, or other precious fruit, without seeds precedent; yet not all alike apt to bring forth fruit sowne or planted

ted in them, supposing their tillage or husbandry were equall. It is alike true of all the sonnes of *Adam*, that all by nature are the sonnes of wrath; all destitute of the grace of God, al alike unapt to do any thing truely good: yet the degrees or measure of their aversion from God and goodnesse not perhaps alike in all, albeit we consider the as they are by birth, without difference of education; or as they are by meer civil educatiō, without any supernatural knowledg of Gods written law. That such as heare the word, and are partakers of outward Christian discipline, though not inwardly sanctified, are not equally indisposed to bring forth fruit; is necessarily included in the difference of unfruitful hearers resembled by the high way side, and by stony and thorny grounds. The framing notwithstanding of this disposition supposed precedent to the infusion of lively faith, may not be ascribed to our abilities, but to the Spirit of God directing our thoughts, and enabling us for conceiving a kinde of previall faith more then naturall, by some externall or inferior grace, so proportioned to these effects, as sanctifying grace is to the fruits of true holines. Probable it is (might we speake out of experience) that as Bees first make their Cels, then fill them with honey; or as the formative verrue first like an artificer, frames the organs or instruments of life and sense, and makes the body a fit shop or receptacle for the Humane Soule ( which comes afterwards ) to exercise all her functions and operations in: so doth the Spirit usually preorganize



**Se&.3.** organize the heart for lively and divine faith to work the workes of GOD in it aright. But as these works are wrought immediatly by faith, though principally by the Spirit, which infuseth it: so likewise is the heart organized by a morall or imperfect faith as the Spirits instrument usually preexistent to saving faith, or unto the life of grace. Whatsoever may bee rightly ascribed unto the man already regenerate in production of true fruits of the Spirit; as much I think we may give without offence to our endeavours in framing this passive capacity or disposition. In the former (after our regeneration) wee are by consent of most Divines coworkers with the Spirit of God, albeit the works be of a supernaturall quality; and so whatsoever wee are, wee may without inconvenience be thought in the other, it being of a nature as far inferior to the former works, as the grace whereby it is wrought, isto the Spirit of sanctification. but in what sense we are said to cooperate with God, by Gods assistance in its proper place; where, notwithstanding any captious or prejudicate surmise of this assertion, it shall be made cleare, that I give as little to mans abilities in either work, as he that in reformed Churches gives the least. But to our present purpose.

2. The meere naturall man, whether infidell or carelesse liver, ( the excesse of his indocility supposed ) is so affected to the word of faith; as a Barbarian that neither knows letter of booke, nor other nurture, isto ingenuous arts or liberall sciences. Such as submit themselves to sacred discipline

pline, and heare the Word preached with intention, though but morally sincere, to profit by it; are in this, like little children or novices in good literature: that, as *these* abstaine from sport or play for feare of chiding or whipping, and follow their bookes sometimes onely for like motives, sometimes for shame lest their equals should outstripp them, sometimes in hope of commendation or other childish reward; so hee that is not yet, but desires to bee regenerated, eschews what Gods Law forbids, but with difficulty and reluctance, oft-times for feare of ecclesiastique or humane censure, sometimes upon suspicion, rather then religious dread of plagues from Heaven. Hee addresseth himselfe likewise to the practice of affirmative precepts, but uncheerfully and with distraction, moved thereto, either because he would not be unlike those men whose uprightness his conscience cannot but commend, or from some surmise rather, then sure hope of divine reward for so doing; never from uniforme and sincere delight in the good it selfe enjoyned, or in the fountaine of goodnesse, whence the injunction was derived. Yet thus to be held in compasse, and as it were bound to good outward abearance, much availes for bringing us to our right mindes, or for our recovery from hereditary madnesse; from which our soules in some measure freed, still take some tincture from the goodnesse of the objects whereunto they are applied. And this restraint of desires, or interposed abstinence frō lusts of the flesh, yeeld opportunities or fit seasons for heavenly medicines

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medicines to worke upon us; which otherwise would prove but as good physick to full stomacks, leaving no more impression of their sweetnesse in our mindes, then wholsome foode doth in distempered or infected palates. The temper of the heart once seasoned with habituall grace, is, in respect of the word of faith, like to a minde come to maturity in choiser learning, and reaping fruits more sweet then honey or the pleasantest grape, from seedes as bitter as the birch or willow: so as now no bodily paine or grieve, not gout or stone or other disease can withdraw him from those studies, unto which smart of the rod in his yonger dayes could hardly drive him. To enforce or allure him to them upon any other respects, then onely for their native sweetnesse; were as superfluous and impertinent, as to threaten an ambitious man with honour, or to hire a miser to fill his bagges with gold. The fruits precedent and subsequent to true faith, are in shape or outward forme (as often heretofore hath beene implyed) the same; but different in their taste or relish, as also in their maner of production. To abstaine from wrongs personall or reall, from all pollution of the flesh, to abjure ambitious projects, to mislike revengefull, wanton, or covetous thoughts; are fruits that may uniformly spring from that honesty & goodnesse of heart, usually precedent, as we suppose, to the internall renovation of the minde, but must bee enforced as it were, by art or externall culture. The contrary positive practises which resemble the works of true sanctity, notwithstanding

ding all outward helps or enforcements of discipline, good example, or the like, are seldome brought forth without such testinesse or morosity, as we see in children breeding teeth, whereas true faith alwaies brings forth her fruit with joy. Abstinence from evill, to the minde once purified by it, is as a perpetuall pleasant banquet; to mortifie all bodily members, more sweet then life, accompanied with perfect health, or then the livelihood of youth. The choicest pleasures the world or flesh can profer, though lawfull or freed from the sting of conscience, seeme but as dregges: to be able to repressse them, or intirely to enjoy our soules without them, is the pure quintessence of that delight or joy which others take in them. But this is a peace which is not usually gotten without long warre, and many combats. For thus composed we are in actuall league with God, full conquerors over sinne and Satan. In the conflicts that procure it, or rather are precedent to the procurement of it, the flesh I take it, hath not alwaies the sanctifying Spirit for its antagonist. These are sorrows which usually goe before the conception of true faith: of which likewise such as are actuall participants do not alwaies fight the good fight of faith. But even these *sometimes*, whiles this *Generall* sleepe; as they that have not as yet taken any earnest or prest money of him, *alwaies*, before regeneration, offer battaile to the world, devill & flesh out of such resolutions to renounce them as have been observed to be right in their kinde, and suggested by the Spirit as only assistant, not as inhabitant



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bitant in the heart. But howsoever our finall victory over the flesh cannot be gotten but by the Spirit dwelling in us; yet to entertaine these skirmishes or conflicts, though out of resolutions not inherently spirituall, is to verie good purpose. For seeing we cannot assigne the very mathematicall point, how far reason directed by scripture or ecclesiastick discipline, or externally guided by the Spirit, but not yet quickned by sanctifying grace or faith apt to justifie, can reach; nor know the very instant wherein such grace or faith is created in our soules: we are therefore more strictly bound to perpetuall vigilancy, to stand continually upon our guard, using such weapons as we have, alwaies imploring Gods favour to furnish us with better, and his assistance in the use of these, still expecting his leasure for accomplishing his work in us, or for notifying the accomplishment.

3. But before the light of the heavenly kingdom be incorporated in our soules (though after the habituation of greater resolutions right and good in their kinde,) we have usually many transient gleames or illuminations, which inspire our hearts with secret joy, & ravish our spirits; whose representations notwithstanding as quickly vanish, as the sight of our owne bodily shape in a glasse. Here then is a point of true wisdom, accurately to observe the circumstances or meanes used by the divine providence for their introduction, and upon notice of them to estrange our selves from all other occasions, for purchasing the like opportunities, as were then afforded us. Some

mans

mans heart perhaps hath beene thus illuminated in his retired thoughts or vacancy from secular disturbances: vacancy then is to him the field wherein this treasure lies hid, which he must compasse, though with losse of gainefull clients, or multiplicity of businesses in humane esteeme very honourable and commodious. Others, it may be, have felt like motions upon visitation of the sick, or some kinde office performed to the afflicted: such it behoved to consecrate their time, before sacrificed to sport and meriment, to purchase the continuance of this inward joy, by taking all occasions to visit the house of mourning. The Spirit sometimes instils some drops of this glad some ointment into our soules by soft insusurrations in silent night: it well befits such as have beene invited to these divine conferences, to alienate some howres aloted for quiet rest, to beg his returne with sighes and grones, to entreat his presence with fervent prayers, and entertaine his abode with hymnes & spirituall songs. Vpon what occasions soever the least earnest of our inheritance is profered; it stands us upon, out of hand to make use of that above all other, for better entertaining the like, or speedier going through with offers made. Seeing by grace we can do all things, and without it nothing, or to no purpose: our hearts should be alwaies ready, as to watch when the Lord doth knock, or give any signe of his presence; so to be doing what he commands upon the first signification of his will. For then wee may be sure, the Lord, who is our strength, is with us, but how long

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oWisd. 6. 12,  
13. &c.

long to continue, we cannot tell; *Et semper nocuit differre paratis*, it is dangerous to deferre the opportunity offered: especially, when as well the preparation or furniture, as the opportunities are not ours, but wholly at anothers disposal, who upon just contempt or dislike may retract or withhold them at his pleasure. Now to foreflow the purchase of a pearle so inestimable as this we seek, upon what termes soever profered; is not onely niggardly or foolish, but so demeritorious and meerely swinish, as makes us incapable of like profers, which yet are alwaies irrevocable pledges of more reall perpetual favours, if they be respectfully accepted in due season. ° *Wisdom* (saith the Wise man) *is glorious, and never fadeth away: yea shee is easily seene of them that love her, and found of such as seeke her. Shee preventeth them that desire her, in making her selfe first knowne unto them. Who so seeketh her early shall have no great travell: for he shall finde her sitting at his doores. To think therefore upon her, is perfection of wisdom: and whoso watcheth for her shall quickly be without care. For shee goeth about, seeking such as are worthy of her, sheweth her selfe favourably unto them in the waies, and meeteth them in every thought.*

4. It may be doubted, but not fit in this place to be discussed, nor is it possible (perhaps) to be finally resolved, in respect of all or most men: whether these precedent representations or excitements bee of the same nature with the ensuing fruits of the Spirit, differing onely in degrees of permanency or consistence; or rather (to borrow

a similitude from the Mineralist ) do resemble some lighter metall lying nearer the day , serving to encourage us to go on with the work begunne, and withall directing us to the place where the true treasure lies. Vntill we have some sight or experience of the one or other , *our deniall of our selves, and forsaking all* ( though right in its kinde ) is very imperfect , and as it were onely by way of sequestration , appointed by order of authority; which in secular matters such as haue possessiō are afraid to disobey , though very willing it might not interpose. Thus we before our regeneration , renounce the use or fruition of such contentments, as nature , civill merit , or custome have entitled us unto; because we feare their actuall usurpation, at least in such measure as we are capable of, might defeate us of greater hopes , or cause us incurre dangerous contempts : but we retaine our right or interest in them still , often desirous we might safely reape such fruits of them as others do , alwaies prone either to bee tempted with opportunities of enjoying them , or secretly and warily to encroach upon the bounds of prohibition , prefixed by the interpreters of Gods Law , whom out of this longing humour we suspect to be more scrupulous then they needed. But after we come once to view the *seame or veine* , wherein this hidden treasure lies; if we be merchantly minded, and not of pedling dispositions , wee accompt all wee possesse besides , as drosse , or ( as the Apostle speakes ) *c dung* , in respect of our profered title to it : for whose further assurance we alienate all our

c Pbil. 3. 8.

Kk

interest



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d<sup>Wis</sup>d. 7, 8.  
9, 10.c<sup>1</sup>er. 27.

interest in the world & the flesh, with all their ap-  
pertinences, with as great willingnesse, as good  
husbands do base tenemēts, or hard rented leases,  
to compassse some goodly royalty, offered them  
more then halfe for nothing. Of wisdom saith  
the wise man in the person of Solomon, <sup>d</sup>I preferred  
her before Scepters and thrones, and esteemed riches  
nothing in comparison of her, neither compared I unto  
her any precious stone; because all gold in respect of her  
is as a little sand; and silver shall be counted as clay be-  
fore her. I loved her above health and beauty, and chose  
to haue her instead of light: for the light that cometh  
from her, never goeth out.

5. Now as <sup>e</sup>wildome, and much more grace,  
whereof wisdom is but a branch (being but one,) can  
do all things, or rather containes all goodnesse in  
it: (and for this reason is set forth unto us in sun-  
dry names of things most pretious: sometimes of  
treasure, pearle, hidden manna, of the food of life;  
most usually under the title of the kingdome of  
heaven: ) so is there scarce an inclination or affec-  
tion to any transitory good or contentment, but  
symbolizeth in some part with the right desire of  
this inestimable goodnesse, and the industry used  
for procuring the one (the desire or affectiō it selfe  
being sublimated or refined, as the transmutation  
betweene symbolizing natures is easie,) may well  
be assumed into the search of the other. To instāce  
first in such as our Sauour proposeth to our imi-  
tation:

*Impiger extremos currit mercator ad Indos,  
Per mare pauperiem fugiēs, per saxa, per ignes.*

I<sup>r</sup>

In hope of gaine to utmost Indes

the merchant hies:

And from hard need, through Seas, through fire  
and flint he flies.

Cap. 27

Could he conceive of grace as of a iewell inualua-  
ble, converting his toilesome cares for transitory  
wealth into industrious desires of everlasting trea-  
sure: none would bee more fitly qualified for the  
purchase of it then he.<sup>f</sup> *If thou criest after knowlege,  
and liftest up thy voice for understanding; if thou see-  
kest her as silver, and searchest for her as for hid trea-  
sures: then shalt thou understand the feare of the Lord,  
and finde the knowledge of God. For the Lord giveth  
wisdome: out of his mouth commeth knowledge, and  
understanding.* But hee shall shew himselfe as unfit  
to traffique for this or other spirituall gifts, as  
*Aesops* cock to bee a Jeweller; that will wrangle  
for them as for ordinary ware, indenting before  
hand what he shall pay, seeking to beate downe  
their price; or so houer, when God shall call him,  
as *Pharaoh* did with *Moses*,<sup>g</sup> *Go and serue the Lord  
your God: but who are they that shall goe? will yee goe  
with your young and olde, with your sonnes and your  
daughters, with your sheepe, and your cattell? Nay:  
let the Lord be so with you, as I will let you go and your  
children: this is too much, it shall not be so; go now  
ye that are men and serue the Lord, for that was your  
desire.* Yet after two more plagues sent, his minde  
was a little altered. *Go<sup>h</sup> yee, serue the Lord, onely  
let your flocks and your heards bee slaid: but let your  
little ones also go with you.* But *Moses* his resolute

<sup>f</sup> *Pre. 3, 3,  
4, 5, 6.*

<sup>g</sup> *Exo. 10. 8.*

<sup>h</sup> *Vos. 4.*

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 Ver. 25, 26.

and were ihewes what God requires of us; *Thou must giue vs also sacrifices, and burnt offerings, that we may do sacrifice unto the Lord our God. Therefore our cattell also shall go with vs; there shall not an hoofe be left, for thereof must we take to serve the Lord our God: neither do we know how we shall serve the Lord untill we come thither.* Nor do wee know when God calls vs first out of this world, what peculiar services may afterwards bee enjoyned us; as whether to sacrifice our lands, our goods, our bodies, our honour or reputation in testimony of Christ and his Gospell. For this reason, being once called we must resolve to forsake *Egypt*, wherein we have beene brought vp, and seeke after the promised land with all our *heart*, with all our *soule*, as well the brutish part, as the reasonable, with all our *faculties* and affections, intellectuall as well as sensuall: otherwise by secret reservation of speciall desires for other purposes, we make our selves liable to *Pharaohs* plagues, or to the judgements wherewith *Ananias* and *Sapphira* were overtaken. Now although to abjure our accustomed delights, or waine our desires from choicest matter of wonted contentments; may seeme very distastefull to flesh and blood before triall made: yet did wee consider that the desires or affections themselves were not to be utterly extirpated, but only transplanted, and that such as yeelded greatest store of choicest secular, were by this transmutation apt to bring forth most pleasant spirituall fruit in greatest plenty; it would much animate us to take the same pains in a better soile.

The

The ambitious man wil patiētly watch his opportunities to bow and crouch and give all significations possible of good respect, towards such as may further his suits, which he graceth with seemely complement & decent behaviour for the present, and with deep protestation of future endeavours to deserve any favour that shall be shewed him. Could he but inwardly fit his soule to these outward characters of humilitie, and bow his spirit unto the Almighty, powring forth prayers and supplications with vows of fidelity in his service; no man wold be more fit then he, to sue for grace, the least dropp whereof, suffered to sink into his heart, to make representation of these joyes, whereof it is the earnest, in that form, in which the scripture sets them forth, as under the title of a most glorious *Kingdome*; would sublimate his aspiring thoughts (once alienated from their wonted object) into indefatigable devotion: whose gracious respect with God would much better content his soule, then any reflexed splendor from the favourable aspect of earthly Majesty. Our first inclinations unto love (which is but a distillation or liquefaction of the soule,) before they become polluted with the dreggs of uncleane lusts, or other Sacraments of unhallowed combinations, or while they bee extracted from these with penitent teares and true contrition; are very transmutable into Christian charity, by the infusion of Christs blood, once shed in love to us, but continually able to season the bitter fountaine of this and other corrupt affections; so entrance were made for it there into,



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a *Vide**Luc. 7. 47.*b *Eph. 5.*  
18, 19.

by assiduous and sober meditation of the sorrows that pierced his heart for our redemption: and no man<sup>a</sup> more apt to delight more in his love, then he to whom much mispence of love hath beene forgiven. If that inbred delight or mirth, whose abundance impels all sociable and good natures, especially to hunt after objects or occasions, that may stirre up exhilarant motions; if this delight or mirth were but drawne from those corrupt issues, which excesse of wine or strong drink usually provoke; (as profane or wanton ditties, exchange of unseemely and offensive jests:) it might yeeld matter for more sacred melody, and vent it selfe with greater joy in Psalms and Hymnes and spirituall songs. Thus much in my understanding our<sup>b</sup> Apostle supposeth in that exhortation, *Be not drunk with wine, wherein is excesse: but be fulfilled with the spirit, speaking unto your selves in psalmes and hymnes and spiritual songs, singing and making melody unto the Lord in your hearts. And none* in my conceipt more likely to beare his part better in the quire of Saints, whether in hearty rejoycing with such as have just cause to joy, or unsaigned sorowing with such as mourne, then a sweet nature, prone to company, but prevented by grace, before he fall into the sinck of good fellowship, or else thoroughly cleansed from the filth he hath caught by wallowing therein, before the staine incorporate in his soule. Of this alteration of inclinations naturall into spirituall, hereafter or els where more particularly, by the assistance of that grace, whose infusion alone must worke the sublimation.

limation. Here I thought good to signifie to the penitent sinner by the way, that there is no plant which hath given good prooffe or signe of fertility in *Egypt*, but remooved in time, is apt to fructifie accordingly in *Canaan*. Now seeing in this first resurrection to newnesse of life, our corruptible affections do not die, but only put on incorruption: why should it seeme grievous unto our soules to forsake the world and flesh, with all their pleasures or preferments, our friends, our kinred or acquaintance, when as the realitie of the contentment we tooke in these, or whatsoever is naturally most deare unto us, is even in this life more then fully recompenced, yea many times doubled in the sublimation of the desires or inclinations, which for substance remaine numerically the same, but with gaine of reference to more excellent objects, besides the encrease of their native strength and vigor thus inwardly purified and adorned with inherent beautifications? That in renouncing all wherewith nature, custome, or our owne industry had invested us, there can be no losse, but a happy change, (seeing our internall faculties still remaine intire, much bettered for the present in themselves, as also in their dependance for future hopes;) our Saviour most divinely implies in that promise of comfort: *Verely I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels; but he shall receive an hundred fold now in this time, houses, & brethren, and sisters, & mothers, and children, & lands,*

*Mat. 10.  
29, 30.*

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*with persecutions, and in the world to come eternall life.*  
 To speake philosophically; as health or right habit of body, so much more the welfare of soule and mind, even all the delight or joy we can truly say is our own, must be from within us; externals may only help to raise or ripen it. Now as there can be no want of fire, unles to creeples or chimney-corner fluggards; whilest the same heate or warmth w<sup>ch</sup> it yeelds, may be as good cheape borrowed frō the Sunne, or better procured from proper motion or agitation of our blood and spirits: so can it bee no losse to be deprived of friends, wealth, or honour, so long as the flower and quintessence of all the contentments which these could occasion, may be more plentifully reaped from the peaceable fruition and free exercises of our owne soules, or right emploimēts of their best faculties, especially from the excitation of Gods gifts in us, whereby we are united to CHRIST, who is more to every faithfull soule, then was *Elkanah* unto *Hannah*, not only much better then many sonnes, but one in whom, though we had nothing besides, we may by just title of dominion possesse all things.

6. But if we must affect the former change with all our hearts, with all our soules; with our whole intention and resolution; no man, it seemes, may intend any other matters, secular especially. Yes: even such secular busineses as we are said wholly or solely to intend or minde; absolutely exclude not all, but onely incompatible cogitations of other matters, though of like kind. The mutuall composibilitie of actuall particular

cogitations (though secular,) with vertuall continuance of some maine purpose or intention spirituall, maybe exemplified by a man holding on a journey upon some weighty businesse, yet not alwaies thinking whither or about what he was going, but often occasioning or entertaining ordinary way-faring confabulations. Our whole delight the, not every particular delectatiō; our habitual, finall or principall intention or resolution, not every particular purpose, must be set upon the former purchase. Our desires of it should bee as the maine bulk or trunck, out of w<sup>ch</sup> first welgrowen, and throughly set, other intentions or resolutions may spring as twiggs or branches, or be engrafted in it with annoyance. Such a principality or integrity of intention our Saviour enjoines in that precept; *\* First seeke the Kingdome of God, and his right consnesse, and all these things* (which the world principally cares for,) *shall accrew unto you.* An experiment of this gracious promise wee have in *Solomon*, into whose sincere and hearty prayers for true wisdome, no intentions or desires of wealth or honor did insinuate or intrude theselves: howbeit both wealth and honour, though unaskte, did in great abundance attend wisdome once obtained. *All good things* (saith the wise man, <sup>b</sup> paraphrasing upō this grant <sup>c</sup> els where specified in Canonical Scripture) *together came to me w<sup>th</sup> her, and innumerable riches in her hands. And I rejoyced in them all, because wisdome goeth before them: and I knew not that she was the mother of them.* Her growth in him, though suddaine, was very great, and able

a Mat. 6. 33

b w<sup>is</sup>d. 7.

11, 12.

c 1 Kings 3

13.



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to beare extraordinary fortunes: notwithstanding when grievous blasts of temptations arose, the exceeding height of these necessary branches had almost overthrowne the stock wherein they were engrafted. This should teach us alwaies to increase our desires of grace, and moderate our delight in transitories: howsoever, continuing so affected as *Solomon* in his first choise was, we may possesse all things in the Lord, & the abundance of riches, honor or other wordly blessings shall be truly sanctified unto us. For not the possession of them or delight in them, but their possession or delight with prejudice or interruption of our maine intention or resolution is unlawfull. Ordinarie vintners have more wine then most noble men, in their cellars; so have apothecaries greater choise of delicates in their shops, then can be found in princes palaces: yet are neither usually more pestered then other men of their ranck or meanes, with such diseases, as excesse of wine or sweet meates engender; because to fare deliciously every day was no part of their intention at their assignement to these trades, but rather to encrease their stock, and gaine some perpetuity of Lands or lease for them selves and their posteritie, by abstinence and wary dealing with these commodities, whereof others either surfet or are too licorish. Were the kingdome of grace thus primarily and wholly intended, and the practise of meanes ordained for our salvation, constantly and fully resolved upon; the increase of riches, honour, or other materials of voluptuous life, would breed small prejudice to our

our faith or calling, rather their abundance caused more by Gods meere blessing, or disposition of his providence, then by our sollicitous care or affection; would bring forth a more heroicall contempt of them, then their want can nourish, and as it usually comes to passe in like cases, quite take away all delight or pleasure in them. Use them with their excrecence men thus affected might, yet not as usurers do their money for their owne encrease, but rather as a stock to traffique with, for the finall purchase of an inheritance not subject to such change or chance, as the greatest and surest worldly possessions are. So our Saviour adviseth;  
*a Sell that ye have, and give almes, provide your selves bags which wax not old, a treasure in the heavens that faileth not, where notheefe approacheth, neither moath corrupteth. For where your treasure is, there will your heart be also.* This last caueat may enforme us, that God requires not alwaies an actuall alienation of our right or interest in his temporall blessings, but rather an appropriation of our hearts, (alienated from them) unto him, who <sup>b</sup> is able to make all grace to abound towards us, that we alwaies having all sufficiency in all things, may abound in every good work. For seeing the ministration of this service not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiving of many unto God; he that findeth seed unto the sower, will multiply the seed which wee thus sow, and encrease the fruites of our benevolence, that it may redound more and more unto his glory. As it is extreme vanity without speciall occasions or peculiar necessitie of extraordinary

a Luke 12.  
33, 34.

b 1. Cor. 9.  
10, 11.

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dinary times, to give or make away the roote, whence such fruit doth grow: so is it a point of spirituall folly or infidelity, to imagine the stock should perish or not prosper by often lopping, or that we should forfeit our hold of what we enjoy, by due payment of rent or tribute unto the Lord and owner.

## CHAP. XXVIII.

*That faith cannot exercise its sovereignty over our affections or desires, untill it bee seated in the heart, with brieife admonitions for bringing it into this throne.*



From the former and like parables put forth by the Author & finisher of our faith, wee are taught, that faith, if perfect, must bee seated in the heart or fountaine of mans vaine imaginations, whence evill thoughts still issue in great abundance, untill it be cleansed by infusion of this purifying grace. Most fitly doth that parable of the leaven exemplify, as well the use of faith, as the truth of this observation. Thus much at least it directly and necessarily implies, That our assent unto the Gospell of the kingdome, must be in such a part as the vertue of it may be diffused thence unto the whole masse, which it is ordained to sanctifie. For it must season our inbred affections, alter the taste of everie appetite, qualifie & strengthen

then our naturall inclinations unto good. Now if we consult true Philosophy, no other member in the body besides the heart, can be a fit seat for such absolute command. But whether it be possible for *Assent*, every way the same with that which thus renews the minde, and hath such sovereignty over all our faculties; to lodge els where then in this palace or chiefe mansion of the soule, were curiosity to dispute. Yet admit the same faith should els where reside, it could not exercise the like sovereignty, as there is doubt for every desire or concupiscence, deeply rooted, would in temptations overbear it. Nor is it the greatnesse of the good proposed, if our concept of it be but superficial, or our desires of it admitted only into the confines of our soules; that can over sway such naturall propensions to a farre lesse, as spring from the heart or center. The reason whereof as of many other assertions in this short treatise, shal (God willing) at large appeare in the article of *everlasting life*: where just occasion likewise will bee offered to rescue the heartlesse imaginations of some late Divines more then half yeelded to the authority of *Galen* (though forsaken in that point by the most exquisite moderne professors of the noble science hee taught,) that the *head* is the principall member; as if *Solomon* or our Saviour had spoken more vulgarly then accurately or philosophically, when they ascribe this principality to the heart: how be it the very ground of their arguments suppose this vulgar opinion (if so men will have it) to be an undoubted truth in nature.

But



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But referring philosophical or scholastique disputes of this point or the like, to their proper place the Gymnosophists devise to represent the peace and quiet state of a temporall monarchie by the Monarchs presence in the Metropolis; and the disturbance likely to ensue his absence, may serve as a vulgar or popular illustration of that soveraignety, which faith once seated, as hath beene said, may exercise over every affection at its pleasure, but not so seated, shall ever want. Whilest hee trod the corners or vtmost parts of his buls hide, the depression of one did raise another; but standing once still in the middle, all lay quiet. Thus while our *assent* unto precepts divine floats onely in the braine, or keeps residence in the borders or suburbs of the soule; it may perhaps suppress some one or few exorbitant passions, but the expulsive or expugnative force which in this case it useth, being unweldy, neither uniforme, nor well planted, will occasion others as bad to stirre or mutine. Vsually, whiles men strive to beate folly or vantage of youth by the strength of Gods Word (not well rooted) out of the fancy; they let in covetousnesse into the heart: oft-times seeking to, keepe out covetousnesse; popularity, ambition, or other affection, whose help faith weake and unsetled commonly useth in such expugnations, will finde occasion to insinuate themselves. Or though faith not yet well seated, were able it selfe alone to root out covetousnesse, restrain lavishnesse or prodigality, or loppe off luxuriant braunches of ambition: yet there is a secret

cret pride w<sup>ch</sup> usually springs out of these stocks; for many grow inwardly ambitious of their conquest over ambition, or rather of restraining the out-breakings of this or other unfruitfull plant. Now these inward swellings, though in themselves lesse, are yet commonly most dangerous; because they come neare the heart, and will never bee aswaged, untill true faith bee enthronized there, as in the Fort or Castle of the soule: where it hath every affection or desire as it were under shot, or at such command as they dare not stirre to its prejudice, but by stealth, or some secret advantage, espyed by the flesh, unable to stand out against it. For as motion beginning at the Center, diffusethe it selfe equally throughout the whole sphere, shaking every part unto the circumference, and from this advantage of its originall, deaderth the force of contrary impressions, whose impulsive causes are but equally strong: so faith possessed once of the heart, having its force united by close reposall therein, cōmands every affection, delight or pleasure of our soules, and breakes the impetuoussnes of every inclination or propension contrary to such motion as it suggests: seeing no hopes can be equall to the reward which it proposeth to the constant and resolute; no feares comparable to the terrors which it represents to the negligent or slothfull followers of such courses, as it prescribes. And the equalitie of hopes and feares even of the same ranck (though set upon like objects) equally interested in the principal mansion of the soule, do equally sway or move us either to undertake any

Sect. 3. any good, or eschew any of more evils, in themselves equivalent, being proposed to our choice. Now though God alone give the victory, onely able to make entrance for his graces into the heart; wee may not in this respect foreflow the siege, untill he set the gates open. He, and none but Hee did place *David* in the Hill *Sion*, and gave *Gedeon* victory over the *Midianites*, as they both well knew and firmly believed: but their beliefe heereof did not (as Machiavell calumniates Christian Religion) emasculate their mindes, or tie their hands from using such naturall strength and valour as they had; their personall endeouours in fight, were answerable to their devotion in prayer for divine assistance. Others, after God had given them full assurance of most extraordinarie victories, did use the ordinary stratagems of war. In imitation of them wee should remember, that albeit our affections will never bee loyall, untill faith and sanctifying grace by the sole operation of his Spirit bee seated amongst them; yet even such of these as most resist their admission, may be much enfeebled or pined, and so made more willing to yeeld when God shall call the soule to parly; if we use such meanes as have beene<sup>d</sup> prescribed for cutting off that reliefe or provision they have frō without. Nor can the veriest fresh-water Souldier in Christs Camp, be altogether ignorant how the externall object nourisheth inbred desires or affections, which, by sufferance to range abroad, increase their strength and confederacie. But in all these indeuours wee must include

<sup>d</sup> See chap.  
22. parag. 3.

clude praier as a chief associate: for God ordinarily lets in sanctifying grace at the same gate, at which honest hearty prayers go out.

2. More particulars concerning subordinate meanes to be used for bringing faith into its throne must be referred to the place often mentioned. Only one admonition remaines for such as would be fit Auditors of these divine oracles, often intimated by our Sauour, but too seldome urged by his messengers, in these daies especially, *To hide or lay up Gods word in our hearts*: which to my capacity implies that our secret meditation should farre exceed our table-talk discourses of these great mysteries, at least while we are but scholars, no professors of divinitie. And if I erre, it is rather charitable feare lest others wrong their owne soules, then any jealousie lest they should disparage our profession by proving Prophets; that makes mee thinke one principall reason why the word of faith doth not fructifie or take better roote in the hearts of many indefatigable hearers, is because it shootes out too fast in their mouthes, *they are commonly as swift to speake as to heare*: w<sup>ch</sup> kinde of humour S. James in his time much disliked, as knowing perhaps this luxuriant flourish of words did partly hinder the fructification of his hearers faith in deedes and works. But to conclude, seeing faith comes by hearing, and must be hidden in the heart; the surest and most compendious method for setting it therein, would bee (besides due preparation for ordinary hearing) the general form of Christian doctrine publicly

c. Iam. i. 19



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o Vid. Luk

165, 66.

Luk. 2. 51.

and solemnely delivered; ) to watch all opportunities when our hearts are thoroughly affected with unexpected matter of sorow, joy, griefe, feare, admiration, or the like, and forthwith to apply such passages of Scriptures, as suit best to the present affection. The words, though of God, whilest uttered by man, usually want weight to make entrance for themselves into hearts that are not well wrought in tender yeares by good discipline: but yet might easily sink even into such, being first thus pierced and as it were ploughed up by reall accidents, especially by strange and sad occasions, as sicknesse of body, or other grievous crosse or calamity; without which neither the threats of the Law, nor sweet promises of the Gospell, make any great impression upon many in our daies. A faithfull Pastor should have his wits vacant to attend these or such like extraordinary occurrences, that happen to his flock; alwayes ready in matter of sorow to poure in salve, whiles the wound is open, or in occasiō of godly mirth or moderate joy, to clap on the seale while the wax is warme and well wrought. One short lesson well applyed in such a season will work more upon the conscience and practique faculties of the soule, then a solemne discourse of some howers length, though containing much sound doctrine and many very profitable uses without the concurrence of some such internall disposition to receive them. And as the very naming of *London*, *Paris*, or some other great City, doth stirre up a more lively representation of them in his fantasie that hath been

in them ; then a geographicall lecture could doe in his that never looked upon them but in a Mapp: so the least after-touch or remembrance of the same or like points as have beene thus seasonably instilled, wil imprint a more live-working sense of Gods word in the experienced heart , then a long elaborate , and well pressed exhortation will do in others.

Thus much at this time of that faith , whereby the just doth live , and of the qualification required in all fit auditors of the mysteries contained in the Apostles Creed : for whose right explication the Lord of his mercy so qualifie my heart and soule, that I may be able as to discerne, so to deliver the truth without all respect to mine owne or other persons , and so guide every Christian Readers affections, that hee neither be unwilling to embrace any truth, nor willing to entertaine any error for my sake.

F I N I S.